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THE VISIBLE CHURCH

HER GOVERNMENT, CEREMONIES, SACRAMENTALS, FESTIVALS AND DEVOTIONS

A COMPENDIUM OF
"THE EXTERNALS OF THE CATHOLIC CHURCH"

BY

REV. JOHN F. SULLIVAN

WITH 120 ILLUSTRATIONS
FROM PEN DRAWINGS BY THE AUTHOR

A TEXT-BOOK FOR CATHOLIC SCHOOLS

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PREFACE

THE CATHOLIC CHURCH is a *Visible Church*—a society existing among men and instituted by God, and worshipping Him with external observances which have been developed into a complex ritual. Her liturgy is a grand and harmonious manifestation of man's homage to his Creator. Its ceremonies and devotions are the growth of centuries. The essentials of our Church's worship have been embellished with a wealth of ritual practices, of which each detail is symbolic of the purpose for which that worship is offered.

In the training of our Catholic youth, up to the present time, little attempt has been made to impart instruction as to the history and meaning of the practices which have been embodied in the Church's majestic ritual. The doctrinal part of Catholicism has been, as a rule, well taught in our Catholic schools. There are several excellent catechisms of Christian doctrine, arranged serially from the simple elementary text-book for the small child to the advanced manual for high-school classes. But there has been a long-felt need of a book which would be a supplement to these doctrinal catechisms—a book which would give, in a form adapted to the classroom, a thorough explanation of the external practices of our Church; that is, her government, clergy, religious communities, sacramentals, ceremonies, festivals and devotions.

The present work is intended to supply this need.

It is a re-arrangement of "The Externals of the Catholic Church," by the same author. It is more than a mere elementary treatise. It embodies a fairly complete and detailed explanation and history of all that makes our Church a *Visible Church.*

As will be seen by consulting its pages, it is not intended for the use of beginners. It is a manual for advanced classes. It has been arranged to provide abundant matter for a half-year academic course (seventy lessons, sufficient for a term of fourteen weeks), for a full year if classes are held three times a week, or for a two-year course in a Sunday school. It may be used advantageously after the completion of a course in any higher catechism.

The typography has been carefully planned to aid both the student and the teacher. Important facts are emphasized by large type, italics, etc.; explanatory matter and minor details are in smaller type. The pronunciation of all foreign words is given in foot-notes, and adequate illustrations are provided. To each lesson numbered questions are appended, and these are so worded as to call usually for very short answers.

It is the hope of the Author that this work may be an instrument for the imparting of knowledge as to the history and details of the externals of our Church. How little is known, even by fairly well-informed Catholics, concerning the meaning and the development of the practices which have been embodied in the Church's ritual! They assist at her services, they receive her sacraments, they use her sacramentals; but they are usually unable to explain *why* her services are as they are, and *when* they were introduced—*why* the sacraments are administered with certain ceremonies, and *when* these

came into use—*why* the Church sanctifies this thing or that and calls it a sacramental, and *when* she began to do so.

This book is intended to teach the *why* and the *when*.

. . . . . .

This, the second edition of *The Visible Church*, has been entirely re-set, and has been improved in many details. Numerous minor changes have been made, tending towards greater accuracy and completeness, and new matter has been added in several places. It is hoped that these alterations will render *The Visible Church* more useful than ever for our schools and for the diffusion of knowledge concerning the practices of our Church.

JOHN F. SULLIVAN.

CENTRAL FALLS, R. I.

THE VISIBLE CHURCH

PART I

THE GOVERNMENT OF THE CHURCH

LESSON 1

THE POPE

The Hierarchy. The Catholic Church is a society instituted by Jesus Christ to teach God's truth to men. Like other societies, it has a government. This is known as the *hierarchy,* from the Greek, meaning *priestly rule.*

All the grades of the hierarchy form the *clergy,* meaning "the chosen ones."

Through the sacrament of Holy Orders the hierarchy receives its power of offering *public worship,* of administering most of the *sacraments,* and of *instructing* the faithful; and it is therefore known as the *Hierarchy of Order.* It possesses also the power of *making laws* and of *ruling* the faithful; and it is therefore known as the *Hierarchy of Jurisdiction.*

Two parts of the Church's government were instituted by our Lord—the *papacy* (the office of Pope) and the *episcopacy* (the office of bishop). A *bishop* is one who has received *all* the powers of the priesthood. A *priest* is one who has received these powers *incompletely;* for some religious acts, such as ordination, can be performed only by a bishop. The rank of priest, as distinguished from that of bishop, was established by the Church in very

early times. All the other grades of the hierarchy were likewise instituted by the Church.

The Pope. The supreme ruler of the Church on earth is the *Pope,* who is the Bishop of Rome, the successor of St. Peter in that see. He has authority over all Catholics. None of his power is derived from any one but God, and he is responsible to no human being.

The Pope's Powers. 1. He may *make laws* for the whole Church and for any part of it. 2. He can *inflict censures* (such as excommunication) on any one. 3. He can reserve to himself the *power of absolving* from sins. 4. He alone can make, suppress and divide *dioceses,* and approve new *religious orders.* 5. He can dispense from any *vow.*

His Infallibility. The Pope is *infallible* in matters of faith and morals; that is, when he defines a doctrine of faith or morals to be held by the whole Church, he speaks without error or the possibility of error.

The Pope is preserved from error *only* when he is acting as teacher and lawgiver for the whole Church, for then he is infallibly guided by the Holy Ghost, the Spirit of Truth, Who abides with the Church forever.

His Election. The papacy is an *elective monarchy.* If a Pope dies or resigns his office, his successor is chosen by vote of the cardinals.

A Pope cannot nominate his successor. The election by the cardinals was decreed by Pope Nicholas II, in 1059; in earlier times the Popes were chosen by the clergy and people of Rome. The meeting of the cardinals for the

election is called a *conclave* (Latin, *cum clavi*,[1] with a key) because they are locked in until the election is over. This practice goes back to the twelfth century.

Until recently, certain governments, especially Austria and Spain, were allowed to protest against the election of some proposed candidates. This was known as the *Power of Veto*.[2] It is no longer permitted.

A *two-thirds vote* is required. When a candidate has received this and has manifested his willingness to accept the office, he thereby becomes Pope *at once*, needing no consecration. If he were not already a bishop, he would be afterwards consecrated like other bishops, but he is Pope from the moment of his election.

Strictly speaking, any male Catholic who has come to the age of reason *may* be elected Pope—even a married layman. But for more than five hundred years the choice has fallen in every instance, upon a cardinal.

The *coronation* of the Pope takes place soon after his election. At this ceremony he receives his *tiara*[3] or papal crown. The Pope resides in the Vatican palace, in Rome.

The Pope exercised *temporal sovereignty* (that is, was an actual king) over a part of Italy, from the eighth century down to the year 1870; and the right to this sovereignty is still claimed by the Holy See.

His Titles. The Pope takes that name from the Latin *papa*, a childish word for *father*. He is often called the *Sovereign Pontiff* (from the Latin *pontifex*, bridge-builder, because in pagan times the Roman pontiffs or high-priests had charge of the bridges over the Tiber. He is usually mentioned as *Our Holy Father*, and is addressed as *Your Holiness* (in Latin, *Beatissime Pater*,[4] Most Blessed Father). He speaks of himself as *Servus Servorum*

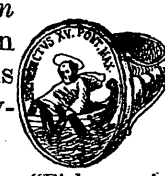
[1] clavi. clah′-vee.
[2] From the Latin, meaning "I forbid."
[3] tiara. tie-ah′-rah.
[4] Beatissime Pater. Bay-ah-tiss′-e-may Pah′-tair.

Dei,[1] Servant of the Servants of God. His government at Rome is known as the *Holy See* (Latin, *sedes*,[2] a seat).

At his election the Pope chooses a *new name*, usually that of some preceding Pope whose life he admires or whose works he intends to imitate. This custom is traced back to Pope John II, in the year 533.

Tiara.

His Costume. The Pope's ordinary garb is white. Although he is a bishop, he does not use the crosier, or bishop's staff. He wears a *pallium* (Lesson 3) and a triple crown called a *tiara*, signifying his threefold office as teacher, law-giver and judge.


"Fisherman's Ring."

He receives at his coronation a seal-ring known as the *Fisherman's Ring*, bearing a representation of St. Peter fishing. This is used for the sealing of documents.

Peterspence. The expenses of the Holy See are largely defrayed by *Peterspence*, a yearly contribution by the faithful in various countries.

This began in England in the reign of King Offa, in 787. It ceased at the time of the Protestant Reformation, and was reestablished by Pius IX.

The line of Sovereign Pontiffs from St. Peter to Pius XI includes 261 Popes.

QUESTIONS. 1. By whom and for what purpose was the Church instituted? 2. What is the governing body of the Church called? 3. What is the meaning of the word

[1] Servus Servorum Dei. Ser'-vuss Ser-vo'-rum Day'-ee.
[2] sedes. say'-days.

hierarchy? 4. What is the meaning of the word *clergy?* 5. What powers are possessed by the Hierarchy of Order, and through what sacrament does it obtain these powers? 6. What powers are exercised by the Hierarchy of Jurisdiction? 7. What parts of the Church's government were established by our Lord?

8. What is the difference between a bishop and a priest? 9. When was the rank of priest established? 10. What can you say of the institution of the other grades of the hierarchy? 11. Who is the supreme ruler of the Church? 12. What can you say of his authority? 13. What are his principal powers? 14. What do we mean when we say that the Pope is infallible?

15. What kind of government is the papacy? 16. By whom is the Pope chosen? 17. Can the Pope nominate his successor? 18. How ancient is the election by the cardinals? 19. What is the meeting of the cardinals called, and why? 20. What was the *Power of Veto?* 21. What vote is required for the election of a Pope? 22. Who may be elected Pope? 23. How long has the practice prevailed of electing a cardinal? 24. What does the Pope receive at his coronation? 25. Where does he reside? 26. What can you say of the temporal power of the Pope?

27. What is the meaning of the word *pope?* 28. Of *pontiff?* 29. What title is usually employed in speaking of the Pope? 30. How would you address him, in Latin and in English? 31. How does he speak of himself? 32. What is *the Holy See,* and what is the meaning of the word *see?* 33. Why does a Pope take a new name? 34. How old is this practice?

35. What is the color of the Pope's ordinary garb? 36. Does he use a crosier? 37. Describe the Pope's crown. 38. What is its meaning? 39. What ring does he wear? 40. Describe it. 41 For what purpose is it used?

42. What is Peterspence? 43. Tell its history. 44. How many Popes have ruled the Church?

Lesson 2

THE CARDINALS AND THE ROMAN COURT

The Cardinals rank next to the Pope in the Church's hierarchy. They are the electors and the counsellors of the Sovereign Pontiff, and some of them are members of committees known as *congregations* and *tribunals.*

The word *cardinal* is from the Latin *cardo,* a hinge. This name was given in early times to priests who were permanently attached to certain churches: they were said to be *incardinated*—that is, brought in through the door, and hence were called *cardinal priests.* The first mention of them is in the time of Pope Marcellus, in the fourth century. *Cardinal deacons,* who cared for fourteen districts in Rome, go back to even an earlier date; but *cardinal bishops* were first heard of about the tenth century.

The office of cardinal is a dignity only; the person who holds it has not received any new *order.* Cardinals are considered equal in rank to princes, and are often spoken of as *Princes of the Church.* They are appointed solely by the Pope, and can be deposed by him alone.

The cardinals, considered as a body, are known as the *Sacred College,* or the *College of Cardinals.* They may not exceed *seventy* in number, and usually there are several vacancies. Italians are generally in a majority in the Sacred College.

The Grades of Cardinals.. These are three: 1, *cardinal bishops,* six in number, being the bishops of certain sees near Rome; 2, *cardinal priests,* who are nearly always bishops, and may number fifty; 3, *cardinal deacons,* of whom there are fourteen; these are priests, or may be merely in minor orders

Cardinal's Hat.

The garb of cardinals is scarlet, with a biretta (Lesson 35) and a skull-cap of the same color; but if a member of a religious order is raised to this dignity he continues to wear a cassock of the color of his religious habit. A large low-crowned red hat is a part of a cardinal's regalia; it is not worn, but is carried behind him at certain religious ceremonies, and is represented in his coat-of-arms. He wears a ring containing a sapphire.

A cardinal is usually addressed as *Your Eminence.*

The Roman Congregations. The Pope is assisted in the governing of the Church by certain committees called *congregations* and *tribunals,* composed mostly of cardinals. These committees, considered as a body, are called the Roman *Curia,*[1] or Court.

The most important of the congregations are:

1. The *Sacred Consistory* (or *Consistorial Congregation),* which considers the forming of dioceses, the choosing of bishops, and other important matters.

2. The *Congregation of the Inquisition* (or the *Holy Office),* which judges heresies, has charge of certain classes of indulgences, and examines books.

3. The *Congregation of Sacred Rites,* which regulates the details of religious ceremonies and the canonizing of saints.

4. The *Congregation of the Council,* which attends to matters of discipline and some matrimonial cases.

5. The *Congregation for the Propagation of the Faith* (often called the *Propaganda),* which supervises the spreading of the Faith in missionary countries.

The Roman Tribunals are courts for judging certain cases and crimes and for giving absolution from certain censures.

[1] curia. coo'-ree-ah.

These are three in number:

1. The *Rota,* meaning "the wheel," because its twelve members are seated in a circle and in turn examine the matters submitted to it.

2. The *Sacred Penitentiary,* which gives absolution from sins and censures reserved to it, grants dispensations from vows, and supervises certain classes of indulgences.

3. The *Signature,* which considers certain appeals and petitions.

Apostolic Legates. A *legate* is a person sent by the Pope as his representative to a government or to the bishops and faithful of a country.

The classes of legates are:

1. *Legates* properly so-called, who are resident ambassadors of the Holy See in capitals where the papal government is recognized.

2. *Nuncios,*[1] whose duties resemble those of legates.

3. *Apostolic delegates,* of whom one of the most important is the Pope's representative in the United States. These have the power of judging and deciding many things that would ordinarily be referred to the Holy Father.

4. *Apostolic vicars* and *ablegates,* sent for special purposes to various parts of the world.

Councils of the Church. These are assemblies of bishops, at which Church laws are made.

They may be:

1. *General councils,* to which, at long intervals, the bishops of the world are summoned by the Pope. At these, laws are made for the whole Church and her doctrines are defined, subject to approval by the Pope. Twenty general councils have been held. The most important were the

[1] nuncio. nun'-she-o.

Council of Nice,[1] or Nicaea[2] (325), the Fourth Lateran Council, held at Rome in 1215, the Council of Trent (1545-1563), and the Vatican Council, begun at Rome in 1870.

2. *Plenary councils* (sometimes known as national or patriarchal councils), which are assemblies of the bishops of a certain country or territory, making laws for that region, subject to the approval of the Holy See. In the United States there have been three plenary councils, all held at Baltimore (1852, 1866 and 1884).

3. *Provincial councils,* in which the bishops of a province meet to make local laws.

An assembly of the priests of a diocese for the same purpose (subject to the bishop's approval) is known as a *diocesan synod.*

QUESTIONS. 1. What are cardinals? 2. From what word is the name derived? 3. What is the meaning of the word *incardinated?* 4. When do we find the first mention of cardinal priests? 5. What was originally the duty of cardinal deacons? 6. How old is the dignity of cardinal bishop? 7. Does this dignity imply that a new order has been given? 8. What can you say of the rank of cardinals? 9. Who may appoint or depose them? 10. What names are given to the cardinals as a body? 11. How many cardinals may there be? 12. Name the grades of cardinals. 13. Who hold the rank of cardinal bishops? 14. What is their number? 15. Are cardinal priests merely priests? 16. What is their number? 17. How many cardinal deacons may there be? 18. What is their rank by ordination? 19. What color is worn by cardinals? 20. Describe a cardinal's hat. 21. What kind of ring does he wear? 22. How is a cardinal addressed?

23. What is the purpose of the Roman congregations? 24. What name is given to the congregations and tribunals as a body? 25. Name the most important congregations. 26. What matters are considered by the Sacred Consistory?

[1] Nice. Neece.

[2] Nicaea. Nee-say'-ah.

27. What are the duties of the Congregation of the Inquisition? 28. Of the Congregation of Sacred Rites? 29. Of the Congregation of the Council? 30. Of the Congregation for the Propagation of the Faith?

31. What are the Roman tribunals? 32. Name them. 33. Why is the Rota so-called? 34. What are the duties of the Sacred Penitentiary? 35. Of the Signature? 36. What is a legate? 37. Who are legates, properly so-called? 38. What can you say of the duties of a nuncio? 39. Of an apostolic delegate? 40. What are apostolic vicars and ablegates?

41. What are councils of the church? 42. Name the classes of councils. 43. Who attend general councils? 44. Who summons them? 45. What is done at these councils? 46. How many general councils have been held? 47. Give the names and dates of the four most important general councils.

48. By what other names are plenary councils sometimes known? 49. Who are present at them, and what is done? 50. When and where were plenary councils held in this country?

51. What are provincial councils? 52. What is a diocesan synod?

Lesson 3

BISHOPS—I

The Episcopacy. The territory of any country in which the Church has a government (except certain missionary lands) is divided into regions called *dioceses,* each of which is governed by a *bishop.*

The bishops form the episcopacy of our Church. Their authority comes from our Lord Himself, for He instituted not only the papacy but the episcopacy.

The word *diocese* is from the Greek *dioikesis,*[1] signify-

[1] dioikesis. dee-oy-kay'-sis.

ing management, government or a governed territory. When a diocese is ruled by an archbishop, it is known as an archdiocese.

The word *bishop* is derived from the Greek *episkopos,*[1] an overseer.

The episcopacy is made up of two classes, *archbishops* and *bishops.*

Archbishops. These are of several grades:

1. *Greater patriarchs,* who are four in number—the archbishops of Jerusalem, Constantinople, Antioch and Alexandria.

2. *Patriarchs,* a title given to certain archbishops, such as those of Venice and Lisbon.

3. *Primates,* now an honorary title only; they formerly exercised authority over the dioceses of various countries.

4. *Metropolitans,* who rule archdioceses and have certain rights and jurisdiction over the dioceses of their provinces.

A *province* is a territory made up of a number of dioceses, each governed by its own bishop. They are all under a metropolitan, who is the archbishop of the most important see in the province.

5. *Titular archbishops,* who merely hold the title of some archdiocese but have no jurisdiction over it.

All these grades add nothing to the orders which the holders have received. They are bishops, whatever their rank or title.

The distinguishing feature of an archbishop's vestments is the *pallium,* a band of white wool, with pendant ribbons, worn on the shoulders.

Pallium.

[1] episkopos. ep-isk'-op-oss.

An archbishop is spoken of as *Most Reverend* and is addressed as *Your Grace.*

Bishops. These are of two classes:

1. *Diocesan bishops,* each of whom governs the diocese of which he holds the title.

If a diocese does not form part of a province, the bishop thereof is sometimes called an *exempt bishop,* because he is exempted from the jurisdiction of a metropolitan. If the diocese forms part of a province, the bishop is called a *suffragan bishop.*

2. *Titular bishops,* who bear the title of a diocese but have no jurisdiction over it.

These latter may be commissioned as *auxiliary bishops* or *coadjutor bishops,* to assist the bishop of a diocese. A coadjutor bishop usually means one who has the right to succeed the bishop whom he aids, while an auxiliary bishop has no such right. Titular archbishops and bishops, in many cases, receive their titles from ancient sees in regions not now Catholic; for this reason they were formerly known as archbishops and bishops *in partibus infidelium*[1]—that is, in infidel lands.

In missionary countries where dioceses have not been established, a *vicar apostolic* or a *prefect apostolic* is often appointed. The former is usually a bishop, the latter is usually not.

The Election of a Bishop. The method of choosing a bishop is now as follows:

The bishop of each diocese obtains secretly from each of the consultors and permanent rectors (Lesson 5) of his diocese the name of a priest who is deemed worthy of the episcopal dignity. These names are sent to the archbishop of the province. Later the bishops are summoned by the archbishop to a private meeting, where the names are voted

[1] infidelium. in-fid-ay′-lee-um.

on. The result is sent to the apostolic delegate (Lesson 2), and by him to Rome; and thus, when a vacancy occurs in any diocese, the names of suitable candidates can be presented promptly to the Holy Father.

QUESTIONS. 1. What is a diocese? 2. What is the governor of a diocese called? 3. Whence do bishops derive their authority? 4. What is the derivation of the word *diocese?* 5. What is an archbishop's diocese called? 6. What is the meaning of the word *bishop?*

7. Which are the two classes of the episcopacy? 8. Name the grades of archbishops. 9. What sees are ruled by greater patriarchs? 10. Name two sees ruled by patriarchs. 11. What are primates? 12. What are metropolitans? 13. What is a province? 14. What are titular archbishops? 15. Do the holders of these ranks differ in orders? 16. Describe a pallium. 17. How is an archbishop spoken of, and how is he addressed?

18. What are the two classes of bishops? 19. What is a diocesan bishop? 20. When is a diocesan bishop called an exempt bishop? 21. When is he called a suffragan bishop? 22. What is a titular bishop? 23. What are auxiliary and coadjutor bishops? 24. How do they differ? 25. Whence do titular archbishops and bishops get their titles? 26. By what name were they formerly known? 27. How is the Church usually governed in countries that have no dioceses? 28. Describe the method of choosing bishops.

Lesson 4

BISHOPS—II

The Vestments of a Bishop. At religious services a bishop wears a garb which is largely symbolical of his office and duties as ruler of part of the flock of Christ. The various parts of his garb are;

Mitre.

1. The *mitre,* a tall double-pointed cap, of Eastern origin, used in very early times as a head-dress for kings. It came into use as an ecclesiastical vestment, in the Roman Church, about the tenth century. Its two points, or horns, symbolize the Old and New Testaments.

2. The *rochet,* a vestment like a sleeved surplice, made of white linen, usually ornamented with lace.

3. The *mantelletta* (short mantle), a sleeveless short cloak of silk or woolen material with openings for the arms, worn over the rochet. A bishop uses it only outside of his own diocese.

4. The *chasuble,* with the *dalmatic* and the *tunic.* When a bishop is celebrating a Pontifical Mass (Lesson 23), he wears these three vestments—the chasuble of the priest, the dalmatic of the deacon and the tunic of the subdeacon, to show that his episcopal office is the perfection of the various Sacred Orders. The dalmatic and the tunic are made of thin material. (For a description of these vestments see Lesson 36.)

Rochet.

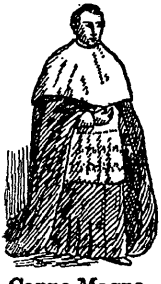
5. The *cappa magna* (great cape), a long vestment like a cope, with a cape of silk or fur, worn at solemn functions.

6. *Gloves,* made of knitted silk, ornamented on the backs with crosses.

7. *Stockings,* of woven silk.

8. *Sandals,* low flat-heeled shoes. The gloves, stockings, and sandals vary in color according to the Mass, but are not used at Requiem Masses.

9. The *gremiale,*[1] a kind of apron, which is laid upon the lap of the bishop when he


Cappa Magna.

[1] gremiale. gray-me-ah'-lay.

is seated during a Mass or is conferring Sacred Orders.

Bishop's Glove and Sandal.

A bishop wears a *cassock* that varies in color according to the season and the service —black with purple trimmings on penitential days; purple with crimson trimmings and a train in other seasons at the solemn functions (this is called a *choir cassock)*; and black with red trimmings, without a train, on other occasions.

Gremiale.

Over his cassock he wears a short cape, called by the Italian name of *mozzetta,*[1] provided with a small hood. He wears a purple *biretta* or cap (Lesson 35), and may also wear a small skull cap, or *zucchetto,*[2] of the same color.

Mozzetta.

Crosier.

A bishop has a *pastoral staff,* or *crosier,* resembling a shepherd's crook, and symbolizing his office as shepherd of the flock. Its use goes back to the fifth century.

Zucchetto.

He wears a *pectoral cross* (Latin *pectus,* the breast), suspended from a chain which is worn around his neck. This is an emblem of the Christian faith. It came into use about the twelfth century.

Pectoral Cross.

Bishop's Ring.

On the third finger of his right hand is a large *ring.* Its use dates back to the sixth century. It was originally a signet-ring, for the impressing of the bishop's seal on documents. It signifies fidelity and close union with the Church.

A bishop is spoken of as *Right Reverend,* and is addressed in European countries as *My Lord;* in the United States simply as *Bishop.*

[1] mozzetta. mod-zet'-tah. [2] zucchetto. zuk-ket'-toe.

The Visit Ad Limina.[1] Every archbishop and bishop in charge of a diocese is obliged at certain intervals to visit Rome and make a report to the Pope. This is known as the visit *ad limina*—that is, to the threshold.

It is made every three years by bishops who live near Rome; every four years by other Europeans; and every five years by those who rule more distant sees.

QUESTIONS. 1. Of what are a bishop's vestments symbolical? 2. Describe a mitre. 3. Tell its history. 4. What is its symbolism? 5. What is a rochet? 6. What is a mantelletta? 7. What three vestments does a bishop wear at a Pontifical Mass, and why? 8. What is a cappa magna? 9. Describe a bishop's gloves, stockings and sandals. 10. What is a gremiale, and when is it used? 11. What are the rules regarding the color of a bishop's cassock? 12. What is a mozzetta? 13. What is a biretta, and what is the color of that worn by a bishop? 14. What is the name of his skull-cap? 15. Name and describe the bishop's staff. 16. What does it symbolize? 17. How ancient is its use? 18. How is a pectoral cross worn? 19. Whence is its name derived, and what is its symbolism? 20. When did it come into use? 21. What can you say of a bishop's ring? 22. How is a bishop addressed? 23. What is the visit *ad limina?* 24. How often is it made? 25. What is the meaning of the words?

Lesson 5

MONSIGNORS AND DIOCESAN CLERGY

Monsignors. This title denotes the rank of *protonotaries*[2] *apostolic,* who are prelates of a lower rank than bishops.

The word *prelate* is properly applied to the Pope, the

[1] limina. lim'-in-ah.
[2] Accent on the second syllable—pro-ton'-o-ta-ries.

cardinals, archbishops, bishops and abbots; but certain others, having been raised by the Pope to a special dignity, are known as *domestic prelates* or *monsignors,*[1] and these are of three grades. The name of monsignor is also given to a fourth grade of protonotaries who are not domestic prelates.

Members of the first three grades (the domestic prelates) have the right to use some of the vestments, etc., of bishops, and are addressed as *Right Reverend.* Those of the fourth class wear black, without any red or purple, and are entitled *Very Reverend.* Protonotaries of all grades are called *monsignors.*

The Officers of a Diocese. The chief assistant of a bishop in the government of a diocese is the *vicar general.*

He is often called the "other self" of the bishop, and his official acts have the same force as those of the bishop. Thus the latter cannot receive an appeal from a decision of his vicar general; it must be made to the higher tribunal of the metropolitan, the archbishop of the province.

A vicar general is a monsignor, and is so addressed; and he is designated, according to his rank as protonotary, by the title of *Right Reverend* or *Very Reverend.*

Each diocese has a *chancellor,* through whose office nearly all diocesan business is transacted. There is a *diocesan tribunal,* of which the presiding judge is called an *official,* with *synodal judges* and *examiners* (from four to twelve in number), a *referee* (who writes reports), an *auditor* (who summons witnesses and prepares cases), and *notaries* (who draw up documents).

A *diocesan attorney* (called *promotor justitiae,*[2] promoter of justice—formerly known as the *procurator fiscalis*[3]) is

[1] monsignors. mon-seen'-yorz.
[2] promotor justitiae. pro-mo'-tor yuss-tit'-see-ay.
[3] procurator fiscalis. pro-coo-rah'-tor fiss-cah'-liss.

the bishop's legal advocate and the prosecutor in ecclesiastical trials. There is a *defensor vinculi*[1] (defender of the tie), who takes part in cases concerning the marriage bond and Holy Orders.

In the dioceses of some countries there is at the cathedral a *chapter of canons,* priests who advise and aid the bishop. In the United States this work is done by *diocesan consultors,* usually six in number.

There is a *board of examiners for the clergy* and one for *schools.* A *censor of books* examines publications dealing with faith or morals. A *committee of vigilance* guards against the teaching of error. A *bishop's secretary* attends to the bishop's correspondence. There may be *rural deans,* each having supervision over a district of the diocese.

In some dioceses there is a *board of deans,* each member of which has supervision over a number of parishes; a *director of the Priests' Eucharistic League,* and of other devotional societies; and various other officials and committees.

Priests. The word *priest* is from the Greek *presbuteros,*[2] and signifies *an elder.*

Priests who are not members of a religious order are known as *secular priests.* (Latin, *saeculum,*[3] the world, because they live therein). Those who belong to religious orders are called *regular* priests (Latin, *regula,*[4] a rule, because they are bound by monastic laws).

The Clergy of Parishes. Over each parish is a *pastor* or *rector.* Each parish has a certain designated territory, and the pastor is responsible for the care of souls and usually for the financial management.

[1] defensor vinculi. day-fen'-sor vin'-coo-lee.
[2] presbuteros. prez-boo'-ter-oss.
[3] saeculum. say'-coo-lum.
[4] regula. reg'-oo-lah.

The word *pastor* signifies shepherd; the word *rector* means ruler.

Each parish, legally considered, is generally a *corporation*, of which, in some States, the bishop is the president and the pastor, the treasurer; the vicar general and two lay members known as *trustees* form the rest of the corporation.

In the dioceses of the United States some parishes have *irremovable* or *permanent rectors*. A vacancy in the rectorship is filled through a *concursus* or competitive examination. Hereafter all new parishes will be of this kind.

The assistant clergy, who help the pastor in his work, are known as *curates*—a word meaning *caretakers*.

A priest who has the spiritual care of soldiers or sailors, or who officiates in a hospital or other institution, is called a *chaplain*—that is, one who has charge of a chapel.

The Catholic Church in the United States. The following are some details concerning the government of the Church and its condition in this country in 1922. (This section is given as a model, which can be used year after year by inserting the newest names and numbers as taken from the *Official Catholic Directory*.)

The present head of the Church is Pius XI (formerly Achille Ratti,[1] Cardinal Archbishop of Milan), elected February 6, 1922, succeeding Benedict XV.

The apostolic delegate in the United States is the Most Rev. John Bonzano,[2] D.D., residing in Washington.

In the United States there are two cardinals: William

[1] Achille Ratti. Ah-kill'-ay Raht'-tee.
[2] Bonzano. Bon-zah'-no.

Cardinal O'Connell, Archbishop of Boston, and Dennis Cardinal Dougherty, Archbishop of Philadelphia.

In the United States (excluding insular possessions, etc.) there are 14 archdioceses, 86 dioceses, and one vicariate apostolic (North Carolina).

The metropolitan of this province is Archbishop .....,* residing in.....* The bishop of this diocese is Bishop.....* residing in.....*

There are more than 16,000 secular priests, over 6,000 regular priests, nearly 11,000 churches with resident pastors, nearly 6,000 other churches, and a Catholic population of more than 18,000,000.

The religious communities of women engaged in charitable and educational work have a membership of more than 90,000. In the communities of men there are more than 10,000 who are not priests.

QUESTIONS. 1. What is a monsignor? 2. To whom is the word *prelate* properly applied? 3. By whom is the title of *domestic prelate* given? 4. How many are the grades of domestic prelates? 5. What other persons are known as monsignors? 6. What can you say concerning the garb of domestic prelates? 7. How are they addressed? 8. What is the garb of the fourth grade of protonotaries, and how are they addressed?

9. What is a vicar general? 10. What can you say of his authority? 11. How is he addressed? 12. What officer cares for most of the business of a diocese? 13. What is the title of the presiding judge of the diocesan tribunal? 14. What are the other judges called, and what may their number be? 15. What is done by the referee? 16. By the auditor? 17. By the notaries?

18. What is the Latin title of the diocesan attorney, and its meaning? 19. By what name was he formerly known?

* To be supplied by the teacher.

20. What are his duties? 21. What is meant by *defensor vinculi?* 22. What are the duties of this official?

23. What is a chapter of canons? 24. Who advise and aid the bishop in our country? 25. What is their number?

26. Name two boards of examiners. 27. What is done by the censor of books? 28. By the committee of vigilance? 29. By the bishop's secretary? 30. Name other officials found in some dioceses.

31. What is the derivation of the word *priest?* 32. What are secular priests, and why are they so-called? 33. What are regular priests, and why are they so-called?

34. Who rules a parish? 35. What is the meaning of *pastor* and of *rector?* 36. Describe a parish corporation. 37. How is a permanent rector chosen? 38. What is a curate, and what does the word mean?

39. What is a chaplain, and what does the word mean?

40. Who is the present head of the Catholic Church? 41. What was his former name and office? 42. When was he elected, and whom did he succeed? 43. Who is the apostolic delegate in the United States? 44. Name the American cardinals. 45. How many archdioceses and dioceses are there in the United States? 46. Who is the metropolitan of this province? 47. Who is our bishop?

48. How many secular and regular priests are there in this country? 49. How many churches? 50. What is the Catholic population? 51. How many members in religious communities of women? 52. How many male religious who are not priests?

PART II

THE RELIGIOUS STATE

Lesson 6

RELIGIOUS COMMUNITIES—I

Religious Communities are societies approved by the Church, whose members dwell together under defined codes of rules, and ordinarily, take the three vows of poverty, chastity and obedience.

An approved society of which the members are bound by *solemn* vows is known as a *religious order*. If the vows are only *simple,* the society is called a *religious congregation.* If the simple vows are *not perpetual,* the society is often called a *pious congregation* or *pious society.*

The superior of a religious community of men is known by different names in different societies—a *superior-general, father-general,* etc. The ruler of an abbey is called an *abbot* (from a Hebrew word meaning *father).* In monasteries the local superior is often entitled a *prior.* The head of a religious society of women is usually known as a *mother superior* or *mother-general.*

THE HISTORY OF THE RELIGIOUS LIFE. Before the beginning of Christianity there were, among both Jews and pagans, communities observing strict rules of mortification. About the year 250 A. D. there were found among Christians devout persons who retired into the desert and lived in solitude. They were known as *anchorites* or *hermits.* The first of them is said to have been St. Paul of the Desert, and after him came St. Anthony the Hermit.

The first monastic house in which the religious dwelt

together was established about the year 315 by St. Pachomius,[1] in Egypt. Founders of other houses were St. Hilarion in Palestine, St. Basil in Greece, and St. Benedict, the "Father of the Monastic Life," in Italy. As the Gospel was carried into the countries of Europe, religious houses were established in great numbers. They afforded a retreat for the devout, formed missionary centers for the conversion of pagan tribes, and promoted art, architecture, agriculture and literature.

The members of male religious communities are usually termed *monks*, from the Greek *monachos*,[2] solitary, because in early times, as stated, those desiring religious perfection lived in solitude.

Religious Communities of Men. The following are brief histories of some of the great religious societies of men.

THE AUGUSTINIANS. (O. S. A.—Order of St. Augustine). They are among the oldest of the monastic orders. Their rule is said by some to have been written by St. Augustine. Their history goes back to about the year 800. They were put into their present form by St. Peter Damian in 1063. The Augustinians have about 35 houses in the United States.

THE BENEDICTINES. (O. S. B.—Order of St. Benedict). This is the oldest order that has a consecutive history. It was founded by St. Benedict at Subiaco,[3] in Italy, in 529; and somewhat later the great monastery of Monte Cassino [4] was established, which is to-day the center of government of the order. It has done great missionary work throughout the world. St. Augustine of Canterbury, the Apostle of England, was one of its members. It has given 24 Popes to the Church.

[1] Pachomius. Pack-o'-mius.
[2] monachos. mon'-ah-koss.
[3] Subiaco. Sub-e-ah'-co.
[4] Monte Cassino. Mon'-tay Cas-see'-no.

It was reformed in zeal by St. Benedict of Aniano[1] in the ninth century, and by Peter the Venerable, at Cluny, in France, in the twelfth. In the United States it has 16 large abbeys, besides other houses, and many parishes.

THE FRANCISCANS. There are several religious bodies following the rule of St. Francis of Assisi.[2] Among them are the *Franciscan Fathers* (O. F. M.—Order of Friars Minor), the *Capuchin Friars Minor* (O. M. Cap.—Order of Minor Capuchins, or O. S. F. C.—Order of St. Francis, Capuchins), the *Minor Conventuals* (O. M. C.), the *Franciscan Brothers* (O. S. F.), and the Fathers of the *Third Order Regular* of St. Francis (T. O. R.). This great founder established his first community in 1209. The rule is very austere. The order has done great missionary work throughout the world, and has given five Popes to the Church.

THE DOMINICANS, or THE ORDER OF PREACHERS (O. P.) were founded by St. Dominic, a Spaniard, in the thirteenth century. Their great work is the preaching of the word of God. St. Thomas Aquinas, the greatest of theologians, was a member of this order, and four Popes have been chosen from its membership. In the United States it has about 300 priests.

THE REDEMPTORISTS (C. SS. R.—*Congregatio Sanctissimi Redemptoris,*[3] Congregation of the Most Holy Redeemer) were founded by St. Alphonsus Liguori[4] in 1732. They devote themselves mainly to the preaching of missions. In the United States they have more than 700 members, of whom about 400 are priests.

THE CISTERCIANS, or TRAPPISTS (O. C. R.—*Ordo Cisterciensium Reformatorum,*[5] Order of Reformed Cistercians). This is the strictest of the religious orders at the

[1] Aniano. An-e-ah′-no.
[2] Assisi. Ass-see′-see.
[3] Congregatio Sanctissimi Redemptoris. Con-gray-gaht′-see-o Sank-tiss′-im-ee Ray-demp-toe′-riss.
[4] Liguori. Lee-goo-o′-ree.
[5] Cisterciensium Reformatorum. Siss-ter-see-en′-see-um Ray-for-mah-toe′-rum.

present day. It is an offshoot of the Benedictine order, and was founded by St. Robert at Citeaux[1] (Latin, *Cistercium*[2]), in France in 1098. They had become somewhat relaxed in discipline and a new branch was established in 1662 at the Abbey of La Trappe,[3] by Armand de Rancé.[4]

The Trappists rise at two in the morning; they take only one full meal, at noon, with a light collation in the afternoon; they use no meat; and they observe rigorous silence—not speaking except to the superior. They have three abbeys in the United States.

QUESTIONS. 1. What are religious communities? 2. What is a religious order? 3. A religious congregation? 4. A pious congregation or pious society? 5. Mention some of the titles given to superiors.

6. What can you say of religious communities before the Christian era? 7. When did the practice begin of retiring into solitude? 8. What names were given to these dwellers in the desert? 9. Who were the earliest of them? 10. Who established the first monastic house; when and where? 11. Mention some other founders. 12. Describe some of the work done by religious communities in past ages. 13. What is the derivation of the world *monk?*

14. What letters denote an Augustinian? 15. What can you say of the origin of the Augustinian rule? 16. How far back does the order go? 17. Who put it in its present form, and when? 18. How many houses have the Augustinians in the United States?

19. What letters denote a Benedictine? 20. Who founded the order; when, and where? 21. What great monastery belongs to it? 22. What celebrated missionary was a member? 23. How many Popes were Benedictines? 24. What two men reformed this order, and when? 25. What can you say of this order in the United States?

[1] Citeaux. See'-toe.
[2] Cistercium. Siss-ter'-see-um.
[3] La Trappe. Lah Trap.
[4] Armand de Rancé. Ar'mahnd duh Rahn'-say.

26. Name some branches of the Franciscans, and give the letters designating the members of each. 27. Who founded the Franciscans and when? 28. What is their work? 29. How many Popes were Franciscans?

30. What is the other title of the Dominicans, and what letters designate them? 31. Who founded them, and when? 32. What is their special work? 33. What great theologian was a member? 34. How many Popes were Dominicans? 35. What can you say of this order in the United States?

36. What letters denote a Redemptorist? 37. Who founded them, and when? 38. What is their chief work? 39. How numerous are they in the United States?

40. What other title have the Cistercians? 41. What letters denote a Cistercian? 42. From what order did they spring? 43. Who founded them; where, and when? 44. Who established a new branch; where, and when? 45. Give some details of their mode of life. 46. How many abbeys have they in the United States?

Lesson 7

RELIGIOUS COMMUNITIES—II

THE PASSIONISTS, or CONGREGATION OF THE PASSION (C. P.) were founded in 1720 by St. Paul of the Cross. Their rule is severe, resembling that of the Trappists, but without the obligation of silence. They are engaged mostly in the giving of missions and retreats. Their garb is a plain black gown, on the breast of which is a heart-shaped badge with the inscription "XPI Passio" —the Passion of Christ (the letters XPI being Greek, equivalent to CH-R-I, an abbreviation of "Christ"). Open sandals are worn instead of shoes. In the United States the order numbers over 300, of whom over one-half are priests.

THE JESUITS, or THE SOCIETY OF JESUS (S. J.), were founded in 1534 by St. Ignatius Loyola, a Spaniard.

They are perhaps the most active of all the religious orders —engaged in charitable work, foreign missionary work, teaching, giving missions and retreats, etc. They are the principal promoters of the League of the Sacred Heart (Lesson 66). Their course of study is long and thorough, and they have produced a host of eminent theologians, scientists and defenders of Catholic truth.

The Society of Jesus was suppressed in 1773 by Clement XIV. It was reorganized under Pius VII in 1814. In the United States the Jesuits have five provinces, with more than 1,400 priests, 1,300 scholastics (advanced students) and 500 lay-brothers; they have 34 colleges and about an equal number of high schools; they are also engaged in parish work and in the giving of missions and retreats.

THE BROTHERS OF THE CHRISTIAN SCHOOLS (F. S. C.—*Fratres Scholarum Christianarum*[1]), or CHRISTIAN BROTHERS, a body of laymen living in community, were founded in France in 1684 by St. John Baptist de la Salle, a priest. They have been, throughout all their history, an important factor in the education of Catholic youth. Their total membership is about 18,000, and throughout the world they teach more than 350,000 pupils, of whom nearly 30,000 are in the United States.

THE PAULISTS (C. S. P.—Congregation of St. Paul), an American community, were founded in 1853 by Rev. Isaac T. Hecker. Besides parochial work, they are engaged in the giving of missions to Catholics and non-Catholics, and in literary labor.

CONGREGATION OF THE MISSION (C. M.), also known as LAZARISTS or VINCENTIANS, was founded by St. Vincent de Paul in 1624, its first house being the College of St. Lazare[2] at Paris. In the United States it is prominent in the work of giving missions.

CARMELITES are divided into two branches—the "Calced" (shod) and the "Discalced" (unshod); the

[1] Fratres Scholarum Christianarum. Frah'-trays Sko-lah'-rum Cris-tee-an-ah'-rum.
[2] Lazare. Laz-ahr'.

former wear shoes, the latter sandals. They are designated respectively by the letters O. C. C. and O. C. D. This order was founded at Mt. Carmel, in Asia, about 1156, by an Italian priest named Berthold. Its rule is very severe. It has a few houses in the United States.

Monk's Sandal.

SULPICIANS (S. S.—Society of St. Sulpice) are a pious society of priests devoted to the training of aspirants to the priesthood in colleges and seminaries. They are so named from the Church of St. Sulpice,[1] in Paris, where they were founded by the Rev. Jean-Jacques Olier,[2] in 1642.

THE FATHERS OF THE HOLY GHOST (C. S. Sp.—*Congregatio Sancti Spiritus* [3]) is a union of two older institutes; one founded at Paris in 1703 by Claude Desplaces,[4] and the other in 1841 by the Venerable Francis Libermann, a convert from the Jewish faith. They were united in 1848. This congregation, in its American province, is engaged in missionary and parish work, and has about 250 members, of whom nearly one-half are priests.

THE OBLATE FATHERS OF MARY IMMACULATE (O. M. I.) were founded at Marseilles in 1815 by the Rev. Charles de Mazenod.[5] They are engaged in missionary and parish work, and, in the United States, number about 250, of whom nearly one-half are priests.

THE MARISTS (S. M.—*Societas Mariae,*[6] the Society of Mary) were founded at Lyons, France, about 1823 by the Rev. Jean-Claude-Marie Colin.[7] They have devoted themselves to missionary work in many parts of the world, particularly in the islands of the Pacific. They have about 200 members in the United States.

[1] Sulpice. Sul-peece'.
[2] Jean-Jacques Olier. Zhon-Zhak Ole'-yay.
[3] Congregatio Sancti Spiritus. Con-gray-gaht'-see-o Sank'-tee Spee'-ree-tuss.
[4] Desplaces. Day-plahss'.
[5] Mazenod. Mah'-zen-o.
[6] Societas Mariae. So-see'-ay-tass Mah-ree'-ay.
[7] Jean-Claude-Marie Colin. Zhon-Clode-Marie Co'-lan.

THE SOCIETY OF MARY OF PARIS (S. M.—*Societas Marianistarum,* Society of the Marianists), or Brothers of Mary, a teaching community of priests and lay brothers, was founded at Bordeaux,[1] France, in 1817, by Father Chaminade.[2] It has about 500 members in the United States.

THE CONGREGATION OF THE HOLY CROSS (C. S. C.—*Congregatio a Sancta Cruce*[3]) was formed by the union of two French societies, about 1840, by the Rev. Basile-Antoine Moreau.[4] The congregation conducts colleges, gives missions, and is engaged in foreign missionary work, especially in India. Its chief institution in the United States is the University of Notre Dame,[5] in Indiana.

QUESTIONS. 1. What letters denote the Passionists? 2. When and by whom were they founded? 3. What can you say of their rule? 4. What is their work? 5. Describe their garb, their badge, and the meaning thereof. 6. How numerous are they in the United States?

7. What letters denote a Jesuit? 8. Who founded the Society of Jesus, and when? 9. In what kinds of work are they engaged? 10. What religious society is promoted by them? 11. What can you say of their course of study and its results? 12. When and by whom were they suppressed? 13. Under what Pope were they reorganized? 14. What can you say of the Jesuits in the United States?

15. What letters designate the Christian Brothers? 16. Who founded them, and when? 17. What is their work? 18. What is their membership, and how many pupils are in their care?

19. What letters denote the Paulists? 20. Who founded them, and when? 21. What is their work?

[1] Bordeaux. Bor-doe'.
[2] Chaminade. Sham-in-ahd'.
[3] Cruce. Croo'-say.
[4] Basile-Antoine Moreau. Bas-eel'-Ant-wahn' Mo'-ro.
[5] Notre Dame. Nothr Dahm.

22. What letters denote the Congregation of the Mission? 23. By what other names is it known? 24. Who founded it, and when? 25. Which was its first house? 26. What is its work?

27. Which are the two branches of the Carmelites? 28. What letters designate each branch? 29. Where, when and by whom were they founded? 30. What is the nature of their work?

31. What letters designate a Sulpician? 32. What is the nature of this society's work? 33. When, where and by whom were they founded?

34. What letters designate the Congregation of the Holy Ghost? 35. Who founded the first of the two institutes which were united to form this congregation, and when? 36. Who founded the other, and when? 37. When were they united? 38. What is their work and their membership in America?

39. What letters denote the Oblates of Mary Immaculate? 40. When, where and by whom were they founded? 41. What is their work? 42. What is their membership in the United States?

43. What letters denote the Marist Fathers? 44. Where, when and by whom were they founded? 45. What is their work and their membership? 46. When, where and by whom was the Society of Mary founded? 47. What is its membership in the United States?

48. What letters denote the Congregation of the Holy Cross? 49. How was it formed? 50. When and by whom? 51. What is the work of this congregation? 52. What is its chief institution in the United States?

Lesson 8

RELIGIOUS LIFE FOR WOMEN—I

Its Early History. The religious state for women is probably as ancient as that for men. In the Catholic Church women have always been encouraged not only to aspire to perfection but to engage in many forms of charitable labor.

St. Paul speaks of the holy state of *widowhood,* in which elderly women devoted themselves to works of charity, and he extols the state of *virginity* as more blessed than the married state.

During the first centuries there were *deaconesses,* working for the poor; *canonesses,* who assisted at burials; and *virgins,* who consecrated themselves to God in the unmarried state.

About the fourth century communities of women were established. St. Augustine founded one in northern Africa, and in the sixth century St. Scholastica (the sister of St. Benedict) governed a religious house for women in Italy under the Benedictine rule.

The Three Vows. Religious women are bound by solemn or simple vows of poverty, of chastity and of obedience. A few communities are *cloistered* (Latin, *clausura,*[1] an enclosed space); that is, they may not leave the limits of their convent without a legitimate cause approved by the bishop, and outsiders may not enter these limits.

Communities of Women. These are so numerous that it would be impossible to include all of them in this work, and it has been found necessary to mention only a few of the largest and best-known sisterhoods of the United States. (Any com-

[1] clausura. clow-shu'-rah.

munity omitted may easily insert its history for the benefit of its pupils.)

THE SISTERS OF MERCY were founded at Dublin in 1827 by Catherine McAuley. They were introduced into the United States at Pittsburgh in 1843. They are engaged in teaching and many forms of charitable work, and are to be found in nearly every diocese. In each diocese their organization is distinct or self-governed. They have 57 mother-houses, and about 7,000 members.

THE SISTERS OF THE PRESENTATION B. V. M. were established at Cork in 1777 by Nano Nagle, and approved by the Holy See in 1783. Their first American house was in San Francisco, 1854. Throughout the country the membership is now about 700, engaged in teaching.

THE LITTLE SISTERS OF THE POOR, devoted to the care of the aged, were founded at Saint-Servan, in Brittany, in 1840, by Father Le Pailleur[1] and four women. They follow the rule of St. Augustine, and depend upon charity for the support of their institutions. They were introduced into the United States, at Brooklyn, in 1868, and now number about 800 in this country.

THE SISTERS OF NOTRE DAME OF NAMUR are a teaching body, with many academies and schools, including Trinity College, for women, at Washington. They were founded at Amiens, France, in 1803, by Blessed Julie Billiart.[2] In this country they number about 2,500.

THE SCHOOL SISTERS OF NOTRE DAME were founded in France in 1597 by St. Peter Fourier,[3] an Augustinian. Having been totally destroyed during the French Revolution, the community was re-established in 1833 by Bishop Wittmann of Ratisbon and Father Francis Job. It was brought to the United States in 1847, and its membership here is now about 4,600.

[1] Le Pailleur. Luh Py′-yurr.
[2] Julie Billiart. Zhoo′-lee Bee′-yarr.
[3] Fourier. Foo′-ree-eh.

THE RELIGIOUS OF THE SACRED HEART were founded at Amiens in 1800 by the Venerable Madeleine-Sophie Barat,[1] and were introduced into the United States at New Orleans in 1818. They are engaged in teaching, mostly in academies for girls. Throughout the world they number nearly 7,000, of whom about 1,200 are in this country.

THE URSULINE NUNS were founded by St. Angela Merici,[2] in Italy, in 1535; their rule was written by St. Charles Borromeo,[3] and they were approved by the Holy See in 1612. They came to Canada in 1639, and to Louisiana (then French) in 1727. They are cloistered, and devote themselves to the education of girls. In our country they number about 2,000.

THE VISITATION NUNS, a cloistered community devoted to contemplation and the education of girls, was founded in Savoy by St. Francis de Sales and St. Jane de Chantal, in 1610. Each house is independent. The first house in this country was opened at Washington in 1813 by Mother Alice Lalor. The order now numbers about 850 in the United States.

THE SISTERS OF ST. BENEDICT are said to have been founded by St. Scholastica, sister of St. Benedict, in the sixth century. They were introduced into England in the year 630. They began their work in the United States in 1852, and now number about 2,200.

THE SISTERS OF THE GOOD SHEPHERD devote themselves to the work of reforming women. They were founded in France in 1835 by the Venerable Mary Euphrasia Pelletier,[4] being a branch of the Religious of Our Lady of Refuge, established in 1641 by Blessed John Eudes.[5] They have six provinces in the United States, with more than one thousand members, who care for about 6,500 women and girls.

[1] Barat. Bah'-rah.
[2] Merici. May-ree'-chee.
[3] Borromeo. Bor-ro-may'-o.
[4] Pelletier. Pel'-tse-ay.
[5] Eudes. Eudh.

QUESTIONS. 1. When were communities for women first established in our Church? 2. What religious states for women are mentioned by St. Paul? 3. Mention three kinds of religious women of the first centuries. 4. Name some early founders of female communities.

5. Which are the three vows? 6. What is the derivation and meaning of *cloistered?*

7. Who founded the Sisters of Mercy; when, and where? 8. When were they brought to the United States? 9. What is their work, the number of their mother-houses, and their membership?

10. Who founded the Order of the Presentation; when, and where? 11. Where was its first American house established, and when? 12. What is its work and its membership?

13. What is the special work of the Little Sisters of the Poor? 14. Who founded them; when and where, and what rule do they follow? 15. When did they come to this country, and what is their membership here?

16. What is the work of the Sisters of Notre Dame of Namur? 17. Where, when and by whom were they founded? 18. What is their membership in this country?

19. Who founded the School Sisters of Notre Dame; where and when? 20. Who reestablished them, and when? 21. When was this community brought to the United States, and what is its present membership?

22. Who founded the Religious of the Sacred Heart; where, and when? 23. When did they begin their work in the United States, and what is their membership?

24. Who founded the Ursuline Nuns; when, and where? 25. Who wrote their rule, and when were they approved? 26. When did they come to this continent? 27. What can you say of their mode of life and their occupation? 28. What is their American membership?

29. What kind of community is the Visitation Order? 30. Who founded it; when, and where? 31. What was its

beginning in America? 32. What is its present membership?

33. Who is said to have founded the Sisters of St. Benedict? 34. When were they introduced into England? 35. When did they come to the United States, and what is their membership here?

36. What is the special work of the Sisters of the Good Shepherd? 37. Who established them, and when? 38. Of what community were they a branch, and who founded it? 39. What can you say of this community in the United States?

Lesson 9

RELIGIOUS LIFE FOR WOMEN—II

THE SISTERS OF ST. JOSEPH OF CARONDELET are a teaching community widely spread throughout the United States, having four provinces, sixteen independent mother-houses, and about 7,500 members. They were founded at Puy,[1] France, in 1650 by Rev. John Paul Médaille,[2] but were totally destroyed in the French Revolution. They were reorganized in 1807 by Mother St. John Fontbonne.[3] Their first American house was at Carondelet, Missouri, in 1836.

SISTERS OF ST. FRANCIS. In this country there are 27 distinct Franciscan sisterhoods. Several of these use the title, "Third Order of St. Francis"; of these, the largest are:

1. The *Sisters of the Third Order of St. Francis,* founded at Philadelphia in 1855 by Blessed John Neumann,[4] Bishop of that city, and having a membership of more than 3,200.

2. The *Sisters of the Third Order Regular of St. Francis,* founded in 1851 by Rev. F. J. Rudolf, and numbering about 1,100.

[1] Puy. Pwee.
[2] Médaille. May-dye'.
[3] Fontbonne. Font'-bon.
[4] Neumann. Noi'-man.

THE SISTERS OF CHARITY OF ST. VINCENT DE PAUL, devoted to charitable labors among the poor and to educational work, were founded by St. Vincent in 1633. In the United States a community was established in 1809 by Elizabeth Ann Seton, at Emmitsburg, Maryland; this was afterwards united to the French society, and is now entitled the Daughters of Charity of St. Vincent de Paul. Before this, however, several houses of the American community had separated themselves from Mother Seton's institute, and are now distinct bodies with somewhat similar names. The Daughters of Charity now number about 2,000 in this country, and the Sisters of Charity nearly 4,500.

THE SISTERS OF ST. DOMINIC. This general title refers to a number of communities of sisters who claim spiritual relationship with St. Dominic, founder of the Order of Preachers. The Sisters of St. Dominic, Second Order, are cloistered orders, and in the United States they have about a dozen monasteries. The Third Order includes the active sisters who teach and serve the poor. They have at present 22 mother-houses, with a membership of about 6,000.

THE SISTERS OF THE MOST PRECIOUS BLOOD, devoted to educational and charitable work, were founded in Switzerland in 1833 by the Venerable Maria Anna Brunner. They were brought to America in 1843 by her son, a priest, and now number about 1,300 members.

THE SISTERS OF PROVIDENCE. There are several societies bearing this title. The best-known is that which was founded in France by Father Dujarié[1] in 1806. It was brought to America by Bishop Hallandière,[2] of Vincennes, Indiana, in 1840, and now numbers about 1,800 members.

THE SISTERS OF DIVINE PROVIDENCE. This name also is common to several institutes. The best-known was founded in Lorraine in 1662 by the Venerable Jean-Martin Moye.[3] Brought to the United States in 1889, it

[1] Dujarié. Dyu-zhah'-ree-ay.
[2] Hallandière. Hal-lan'-dee-air.
[3] Jean-Martin Moye. Zhon-Mar'-tan Moy.

has its mother-house at Melbourne, Kentucky, and has increased to more than 1,100 members.

THE SISTERS OF THE HOLY CROSS were founded by Father Moreau[1] (see Lesson 7) in 1841, and the new congregation was brought to Notre Dame, Indiana, in 1843. It now numbers nearly 1,200.

THE SISTERS SERVANTS OF THE IMMACULATE HEART OF MARY, engaged in parochial and high school work, were founded in 1845, at Monroe, Michigan, by the Rev. Louis Gilet,[2] a Redemptorist. They have now a membership of about 1,800.

QUESTIONS. 1. What can you say of the Sisters of St. Joseph in the United States? 2. Where, when and by whom was this sisterhood founded? 3. What can you say of its subsequent history?

4. How many Franciscan sisterhoods are in the United States? 5. What can you say of the Sisters of the Third Order of St. Francis? 6. Of the Sisters of the Third Order Regular of St. Francis?

7. What is the work of the Sisters of Charity of St. Vincent de Paul? 8. When were they founded? 9. Who established an American community; when, and where? 10. Tell the further history of the American branch. 11. What is the membership of the Daughters of Charity and of the Sisters of Charity?

12. Name the different kinds of Dominican sisters. 13. What is the membership of the Third Order in the United States?

14. Who founded the Sisters of the Most Precious Blood; when, and where? 15. Who brought them to America, and when? 16. What is their membership?

17. Who founded the best-known society entitled the Sisters of Providence; when, and where? 18. When were

[1] Moreau. Mo′-ro.
[2] Gilet. Zhee′-lay.

they brought to America, and by whom? 19. What is their membership?

20. Who founded the best-known institute called the Sisters of Divine Providence; when, and where? 21. When was it brought to America, where is its mother-house, and what is its membership?

22. Who founded the Sisters of the Holy Cross, and when? 23. When were they brought to America, and what is their present condition?

24. What is the work of the Sisters Servants of the Immaculate Heart of Mary? 25. Who founded them; when, and where? 26. What is their present membership?

PART III

THE SACRAMENTS

Lesson 10

THE CEREMONIES OF BAPTISM

Baptism is a sacrament which cleanses us from original sin, and makes us Christians, children of God, and heirs of heaven.

In the administration of all the sacraments, except the sacrament of Penance, the Church uses certain solemn and symbolic ceremonies, which are mostly of very ancient origin. They are intended to denote mystically the gifts and graces bestowed on the soul through the sacrament which is conferred.

The Ceremonies of Baptism remind us of the *original sin* in which we were born, the *trials* that await us in this world, and the *immortal heritage* to which we are destined.

In early times Baptism was given publicly to adults on Holy Saturday only, and this is still indicated in the Church's ritual by the blessing of baptismal water on that day. The sacrament was usually given by *immersion*—by putting the person entirely under water; but this was never considered essential. It was generally practised until about the ninth century. After the baptized person had been anointed with holy oil and clothed in a white garment, he immediately received the sacrament of Confirmation, assisted at Mass, and usually received Holy Communion. Many of the ceremonies of those early days are preserved in the present ritual of the Church.

The Principal Ceremonies at the Baptism of an infant are as follows:

1. The sponsors *present* the child at the font.

The priest wears a surplice and a purple stole. He inquires: "N...., what dost thou ask of the Church of God?" The sponsors answer for the child, "Faith." "What does faith bring thee to?" "Life everlasting."

2. The priest *breathes* on the face of the child.

This ceremony is always symbolical of the imparting of the Spirit of God.

3. He makes *the sign of the cross* on the forehead and breast of the child.

This signifies that holiness must exist both in mind and heart.

4. He *places his hand* on the head of the child.

This is symbolical of the giving of strength and knowledge. It is done twice during the ceremonies.

5. A small quantity of *salt* is put into the mouth of the child.

Salt denotes wisdom, purification and preservation from corruption.

6. The *exorcisms* are read, to free the child from the dominion of Satan.

These prayers are pronounced in the name of the Three Persons of the Trinity. The Evil One has great power over the souls of the unbaptized. The sign of the cross is again traced on the forehead of the child, as a shield against the attacks of evil spirits.

7. The priest's *stole* is laid on the infant.

This reminds us of the ceremonies of ancient days, when the *catechumens* (those instructed for Baptism) were thus led in procession into the church.

8. The *profession of faith,* that is, the Apostles' Creed, is recited by the sponsors and the priest.

This is a very ancient practice. From the earliest times a declaration of belief was made publicly by the person who received Baptism, to manifest his knowledge of the faith and his acceptance of the Church's doctrines.

9. The priest administers the *Ephpheta.*[1] The priest moistens his finger with saliva from his own mouth and touches the ears and nostrils of the child, saying: "Ephpheta, which is: Be thou opened, in the odor of sweetness," etc.

The touching of the ears signifies the opening of the understanding to the Word of God; the touching of the nostrils denotes the sweetness of the spiritual life. The use of saliva reminds us of the cure of the dumb man, as recorded in the Gospel of St. Mark.

10. The *vows* or baptismal promises are made.

The priest asks the child: "N...., dost thou renounce Satan?" The sponsors answer: "I do renounce him." "And all his works?" "I do renounce them." "And all his pomps?" "I do renounce them."

11. The infant is *anointed* with the *oil of catechumens* (Lesson 41) in the form of a cross, on the breast and on the back between the shoulders.

The cross on the breast means that our holy faith is a shield against temptation; that on the back means that we must bear patiently the burdens of this life, carrying our cross as our Lord carried His.

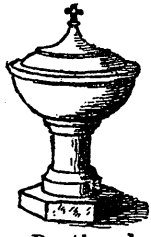
Baptismal Shell.
Oils and Salt.

12. The priest puts the *interrogations,* which, with the answers, form a second profession of faith.

[1] Ephpheta. Ef'-fay-tah.

The priest, who has put on a white stole, asks: "N...., dost thou believe in God, the Father Almighty, Creator of heaven and earth?" The sponsors answer: "I do believe." "Dost thou believe in Jesus Christ, His only Son, our Lord, who was born and suffered?" "I do believe." "Dost thou believe in the Holy Ghost, the Holy Catholic Church," etc. "I do believe."

The priest then asks: "N...., wilt thou be baptized?" The sponsors answer: "I will."



Baptismal Font.

13. *The Baptism.* The sponsors hold the child over the font, and the priest pours the baptismal water on its head three times in the form of a cross, saying at the same time: "N....., I baptize thee in the name of the Father and of the Son and of the Holy Ghost."

14. An *anointing* is made with *holy chrism* (Lesson 41) on the top of the child's head, in the form of a cross.

This denotes that he has been made a Christian, and that he is thereby consecrated to the service of Him who died on the Cross.

15. A *white cloth* is draped over the child's head.

This signifies innocence, and is a survival of the ancient practice of attiring the newly baptized person in a white robe.

16. A *lighted* candle is placed in the hands of the sponsors.

This symbolizes the light of faith and the flame of charity.

The ceremonies are conducted with the words: "N..... go in peace, and the Lord be with thee."

At the Baptism of an adult the ceremonies are different in some details, and include a more solemn profession of

faith and an abjuration of error, made by the person baptized.

The *name of a saint* is usually given in Baptism, that the person baptized may have that saint as his intercessor and model. This practice is recommended by the Church, although it is not a strict obligation.

QUESTIONS. 1. What do the ceremonies of the sacraments denote? 2. What is Baptism? 3. Of what do the ceremonies of Baptism remind us? 4. On what day was Baptism given to adults in early times? 5. How was it administered? 6. How long was this practised? 7. What was done in those days after a Baptism?

8. How is the priest vested at a Baptism? 9. What are the first inquiries and their answers? 10. What is symbolized by breathing on the child's face? 11. What is meant by the sign of the cross on the child's forehead and breast?

12. What is symbolized by the placing of the priest's hand on the child's head? 13. What is the meaning of salt in Baptism? 14. What are exorcisms? 15. Why is the stole laid on the child?

16. What prayer is used as a profession of faith? 17. Describe the ceremony of the *Ephpheta.* 18. What does it signify? 19. What promises are made? 20. What holy oil is used at the first anointing at Baptism? 21. On what parts of the body is this anointing made? 22. What does it mean? 23. What change does the priest make in his vestments? 24. What interrogations are made?

25. Describe the administration of the sacrament. 26. What anointing is then made, and with what holy oil? 27. What does it denote? 28. Why is a white cloth draped over the child's head? 29. What is symbolized by the lighted candle? 30. What are the concluding words?

31. What features are included in the Baptism of an adult? 32. Why is the name of a saint usually given in Baptism? 33. Is this obligatory?

LESSON 11

THE SPONSORS IN BAPTISM

Sponsors are persons who take part in the ceremonies at the administration of the sacrament of Baptism, whether of an infant or an adult. In the case of an infant, they offer it at the font and answer for it, making profession of the Christian faith in its name, and receive it from the hands of the priest after it has been baptized. At the Baptism of an adult they act as witnesses.

From these various duties they were formerly called, in the Latin of the Ritual, *sponsores*[1] (promisers), *fidejussores*[2] (attestors of faith), *offerentes*[3] (offerers), or *susceptores*[4] (receivers).

They are now usually called, in Latin, *patrini*[5] (taking the place of parents). In English they are known as *godfathers* and *god-mothers,* or, collectively, *god-parents*—which names denote the spiritual relationship which they acquire.

The Duties of Sponsors. The principal duty is this: If for any reason the natural guardians of a child are unable or unwilling to attend to its *religious training,* this must be done by the godparents. This obligation is most serious, binding under pain of mortal sin.

At the Baptism the sponsor *holds the child* or touches it while the sacrament is being administered, or at least receives it from the priest's hands immediately after it has

[1] sponsores. spon-so′-rays.
[2] fidejussores. fee-day-yuss-oh′-rays.
[3] offerentes. offer-en′-tays.
[4] susceptores. sus-sep-toe′-rays.
[5] patrini. pat-ree′-nee.

been baptized. The custom among us is for the sponsors to hold the child while the water is being poured.

It is allowed in certain cases for a person to become a sponsor "by proxy"—that is, to assume the office and obligation without being actually present at the Baptism, by having an agent take his place. In this case the proxy or agent contracts no obligation or impediment whatever.

Not more than *two* sponsors are allowed at a Baptism, and *only one* is strictly required.

The Impediment from Sponsorship. A *spiritual relationship* is contracted by the sponsor with the person baptized, and this relationship is a *diriment impediment* to marriage between them, unless a dispensation is obtained.

A diriment impediment (Lesson 20) is one that renders a marriage entirely null. Therefore, without a dispensation, a god-parent cannot marry his or her god-child.

Formerly this impediment extended to the *parents* of the person baptized; but this was abolished by the new code of Church law (in effect at Pentecost, 1918).

The sponsors at a Baptism contract no impediment whatever in regard to each other.

The Qualifications of Sponsors. The Church has made the following regulations concerning sponsors at Baptism:

1. If there are two, they must be of *different sexes.* When there is only one, it is advisable (but not neccessary) to select one of the same sex as the child—for thereby it is made certain that there will never be any question of marriage between the sponsor and the god-child.

2. Parents are not allowed to be sponsors for *their own children;* for it is not deemed proper that one person should be both a natural and a spiritual parent of the same child.

3. At a *private Baptism* a sponsor should be provided when possible, and he contracts a spiritual relationship and impediment. This is the case also with the person who *administers* the sacrament. If there was no sponsor at the private Baptism, one should be on hand at the subsequent *supplying of the ceremonies;* but this person contracts no impediment, as he is not a sponsor at the *Baptism,* but merely assists at the *ceremonies.*

4. If a *doubtful Baptism* is repeated conditionally (to remedy some supposed defect in its original administration), the same sponsor who acted before should be employed again; and the impediment then comes into force. But if this sponsor cannot be present at the second ceremony, no other is required (though one may be used), and no impediment is contracted.

5. A member of a *religious community* may act as a sponsor only in case of necessity and by permission. A *priest* or other *cleric* may not be a sponsor without the express sanction of his bishop.

6. Sponsors should be *fourteen* years or more of age.

7. *Non-Catholics* cannot be sponsors at a Catholic Baptism, for the spiritual training of children should not be entrusted to those who are themselves in error.

QUESTIONS. 1. What are sponsors? 2. What are their duties at the Baptism of an infant? 3. At the Baptism of an adult?

4. What Latin names were used formerly in the Ritual, and what are their meanings? 5. By what Latin name are sponsors now called, and what does it mean? 6. What names are used in English, and what do they denote?

7. What is the principal duty of a sponsor? 8. What does he do at the Baptism? 9. What is a sponsor by proxy? 10. How many sponsors are allowed, and how many are required? 11. What can you say of the impediment arising from sponsorship? 12. What is a diriment impediment? 13. Who were formerly included in this im-

pediment? 14. When was this abolished? 15. Do sponsors contract any impediment in regard to each other?

16. What can you say of the sex of sponsors? 17. Why cannot parents be sponsors for their own children? 18. Is a sponsor required at a private Baptism? 19. Does he contract an impediment? 20. Who else contracts an impediment at a private Baptism? 21. Is a sponsor required at the supplying of the ceremonies after a private Baptism? 22. Why does he contract no impediment? 23. State the rule for a doubtful Baptism repeated conditionally. 24. May a religious become a sponsor? 25. May a priest or cleric become a sponsor? 26. What age is required in sponsors? 27. Why cannot a non-Catholic be a sponsor for a Catholic?

Lesson 12

THE CEREMONIES OF CONFIRMATION

Confirmation is a sacrament through which we receive the Holy Ghost, to make us strong and perfect Christians and soldiers of Jesus Christ.

Through this sacrament grace is conferred on baptized persons, strengthening them for the duty of professing the Christian faith.

The Institution of the Sacrament. Like all the sacraments, Confirmation was given to us by our Blessed Lord, but the account of when and where it was instituted is not given in the Scriptures.

The conferring of this sacrament is alluded to in the Acts of the Apostles, wherein we read that Sts. Peter and John went to Samaria to certain converts of Philip the Deacon, and "prayed for them . . . and laid their hands upon them, and they received the Holy Ghost." Also, St. Paul, coming to Ephesus, baptized some who had previously received the baptism of St. John the Baptist; and

"when he had imposed his hands upon them, the Holy Ghost came upon them." There is no mention of anointing on these occasions, but it was undoubtedly done, as chrism and unction are referred to elsewhere in the New Testament.

The Minister of Confirmation. The minister of a sacrament is the person who confers it. The minister of Confirmation is ordinarily a bishop.

In our part of the world—in fact, in the whole of the Western Church—this is always the case except under certain conditions. For example, if a missionary were going into the middle of Africa or to the remoter parts of China, far from any bishop, he might receive permission from the Holy See to carry the holy chrism and to give the sacrament of Confirmation to his converts. In the Churches of Eastern rite Confirmation has been given by priests for many centuries; and in the Churches of that region which are united to Rome this custom is tacitly permitted.

Bishops are required to provide for the administration of Confirmation in every part of their dioceses at least once in five years.

The Matter of Confirmation. This consists in anointing with the kind of consecrated oil which is called *holy chrism* (Lesson 41). This must be olive oil, and must have balm or balsam mixed with it.

Balm is a kind of perfumed resin, obtained from the terebinth tree and other Oriental and tropical plants. Its use in the chrism began about the sixth century. In some Eastern Churches other spices and perfumes are mixed with the sacred oil.

The oil is symbolic of *strength,* because athletes in ancient times used it as an ointment, to promote bodily vigor; of

light, because it can be burned in lamps; and of *health,* because it is a food and a medicine. The balm denotes *freedom from corruption* and the *sweet odor of virtue.*

The chrism is blessed on Holy Thursday in every cathedral church—a custom which began before the year 500. (Lesson 41).

The Form of Confirmation, or the words used in administering it, are not the same in all parts of the world. In our Latin ceremonial the words are: "I sign thee with the sign of the cross and I confirm thee with the chrism of salvation, in the name of the Father and of the Son and of the Holy Ghost."

Among the Greeks the form is: "The seal of the gift of the Holy Ghost."

The person confirmed is usually, among us, about twelve or thirteen years of age, so that the sacrament may be received "with knowledge and free will;" but this is not an ancient or a universal custom. In the Eastern Churches it is usually conferred immediately after Baptism, and this was the rule in all parts of the world until about the thirteenth century.

A *sponsor* is required at Confirmation, just as at Baptism. The person chosen must be a Catholic, and must have received Confirmation. Since Pentecost, 1918, there is *no matrimonial impediment* resulting from this sponsorship. It is usual to have one sponsor only, of the same sex as the person confirmed. In many parts of the world each candidate has his or her own sponsor; but in our churches, generally, one man acts as sponsor for all the males and one woman for all the females.

The Ceremonies. These consist of a *prayer* asking that the Holy Ghost may come upon those who are to be confirmed; the *extending of the bish-*

op's hands over them, with another prayer invoking the seven gifts of the Holy Spirit; the *anointing of the forehead* of each with holy chrism in the form of a cross, while the *form* given above is spoken; and the *blow on the cheek,* with the words, *Pax tecum*[1] (Peace be with thee).

The slight blow on the cheek signifies the persecutions to which we may possibly be exposed on account of our faith.

When the bishop says the words of Confirmation he uses the Christian name of the person, with a middle name if one be taken on that occasion. The taking of the middle name is usual, but not necessary. It is to be recommended, because it gives another patron and intercessor in heaven.

After the bishop has washed his hands, he recites certain verses and a prayer, gives a solemn blessing to those confirmed, and directs them to say (as a kind of penance) the Apostles' Creed, the Our Father and the Hail Mary.

QUESTIONS. 1. What is Confirmation? 2. Who may receive it, and what is the effect of the grace given through it? 3. Who instituted this sacrament? 4. What references to it are found in the Scriptures? 5. Who is the ordinary minister of Confirmation? 6. What exceptions may there be to this rule, in the Western Church? 7. In Churches of Eastern rite? 8. How often must Confirmation be conferred in our dioceses?

9. Describe the *matter* of Confirmation. 10. What is balm? 11. What else is used in some Eastern rites? 12. Explain the symbolism of the oil and of the balm. 13. When and where is the holy chrism blessed? 14. How old is this custom?

15. What is the *form* of Confirmation, in the Latin rite? 16. In the Greek rite? 17. At what age is Confirmation usually administered among us, and why? 18. In Eastern Churches, and formerly throughout the world?

[1] Pax tecum. Pax tay'-cum.

19. What two conditions are required for sponsorship at Confirmation? 20. Is there any impediment? 21. How many sponsors are usually employed?

22. What prayer is offered? 23. What does the bishop invoke? 24. What anointing is made?

25. What is the meaning of the blow on the cheek? 26. Is it necessary to take a new name at Confirmation? 27. Why is it generally done? 28. What penance is said by those confirmed?

Lesson 13

THE CONFESSION OF SINS

The Sacrament of Penance is a sacrament through which the sins committed after Baptism are forgiven.

Jurisdiction. All priests have the *power* of forgiving sins, but they must have special permission to use that power. It is given to a priest at his ordination, but its exercise depends upon authorization by the Church. A priest thus authorized is said to have *jurisdiction.*

No priest can hear confessions unless he has received permission (known as *faculties*) from the bishop of the diocese in which the confessions are to be heard. He must be, in the words of the Catechism, "a duly authorized priest."

The power of absolving from certain very grave sins is often reserved to the bishop or to the Pope. Such sins are known as *reserved cases,* and a priest, unless by special permission, cannot give absolution validly in such cases.

The Confessional. The sacrament of Penance is the only one that is always administered in secret.

The other six sacraments are given ordinarily in a solemn manner, in the presence of witnesses or others, with lights and prayers. The sacrament of Penance concerns no one but the penitent and the priest; and hence it is usually administered in a *confessional,* and always without pomp or ceremony.

A confessional is the seat which the priest uses, or the enclosure within which the confession is ordinarily made. In our churches it consists usually of a central box in which the confessor is seated, and side alcoves, fitted with doors or curtains, in which the penitents kneel. The partitions have openings provided with gratings or screens, separating the penitent from the priest, and these may be closed by sliding shutters. The Ritual demands that the confessional be located in a conspicuous place in the church, and it is recommended that in the part where the penitent kneels there shall be a crucifix or a picture of our Lord, to inspire devotion and contrition in the sinner.

Confessional.

The present form of confessional is of somewhat recent origin. In ancient times confessions were heard in the open church, the penitent kneeling before the priest or seated by his side. The division of the confessional into compartments came into general use about the sixteenth century.

The priest, when hearing confessions, wears a purple stole. The stole symbolizes authority, and the purple color is emblematic of penance. According to the requirements of the Ritual, the confessor should also wear a surplice, but this is often dispensed with.

Why We Tell Our Sins. Our Blessed Saviour gave His Apostles and the priests of His Church the power "to bind and to loose"—a discretionary and judicial power. They are *judges, advisers* and

physicians of souls—not merely absolvers. To fulfill these offices, the priest must have a clear knowledge of the sins of the penitent, especially of his mortal sins. Therefore "we are bound to confess our mortal sins, and it is well also to confess our venial sins."

According to the form of confession used generally in our churches, the penitent asks the blessing of the priest: "Bless me, Father." The priest makes the sign of the cross over him, with a short form of prayer asking that God may be in his heart and on his lips, so that he may worthily confess his sins. The *Confiteor* may then be said, but for the sake of brevity, it is customary merely to begin it: "I confess to Almighty God and to you, Father, that I have sinned."

The penitent then states how long ago his last confession was, and whether he then received absolution and Holy Communion. He then accuses himself of his sins.

The confessor may, and generally does, give advice or a short instruction, and imposes a *penance,* which means certain prayers to be said or good works to be done after the confession.

Then, while the penitent says the Act of Contrition, the priest (after reciting the last two sentences of the Confiteor) pronounces, in Latin, the *form of absolution.* In English it would be as follows:

"May our Lord Jesus Christ absolve thee, and I by His authority do absolve thee from every bond of *excommunication* and *interdict,* as far as I can and thou needest it.

"And so I absolve thee from thy *sins,* in the name of the Father and of the Son and of the Holy Ghost. Amen.

"May the Passion of our Lord Jesus Christ, the merits of the Blessed Mary ever Virgin and of all the Saints, whatever thou hast done and whatever evil thou hast borne, be to thee unto the remission of sins, the increase of grace, and the reward of everlasting life. Amen."

The first part of this form is the *absolution from cen-*

sures, if any have been incurred. Censures are of three kinds: *excommunication,* or separation from communion with the Church; *interdict,* or being debarred from the sacraments, etc.; and *suspension* from the exercise of the Sacred Orders. In an absolution given to a priest the form is: "..... excommunication, *suspension* and interdict."

The second part contains the *absolution from sins,* and the essential word of the form is: "Absolvo"—I absolve.

The third part is a prayer offered through the Passion of our Lord and the merits of the Saints, that our good works and sufferings may avail us for forgiveness, grace and glory.

QUESTIONS. 1. What is the sacrament of Penance? 2. Can all priests hear confessions? 3. What do we mean by *jurisdiction* in the sacrament of Penance? 4. What is the permission to hear confessions called, and who grants it? 5. What are reserved cases? 6. How does the sacrament of Penance, in the manner of its administration, differ from the other sacraments, and why?

7. Describe a confessional. 8. How were confessions heard in early times? 9. When did the present form of the confessional come into use? 10. What does the confessor wear, and what is its symbolism? 11. What other vestment may he wear?

12. Why do we tell our sins? 13. Give the usual form of beginning a confession, up to the telling of the sins. 14. What is a penance? 15. What is the first part of the form of absolution? 16. Name and define the three kinds of censures. 17. What word is inserted when absolution is given to a priest? 18. What is the second part of the form? 19. What is the essential word? 20. What is the third part?

Lesson 14

THE CEREMONIES OF EXTREME UNCTION

Extreme Unction is a sacrament which, through the anointing and prayer of the priest, gives health and strength to the soul, and sometimes to the body, when we are in danger of death from sickness.

The name *Extreme Unction* signifies *the last anointing.* The word *last* is used because every Catholic has been previously anointed in a sacrament or a sacramental ceremony. At Baptism his breast and shoulders were anointed with the oil of catechumens, and his head with chrism. At Confirmation he was marked on the forehead with chrism. If he has been raised to the priesthood, he has received on his hands another anointing in the reception of that Sacred Order. And so, when he is about to die, his various senses receive a last anointing in the sacrament of Extreme Unction.

Extreme Unction, like all the other sacraments, was instituted by our Blessed Saviour, but there is no mention of it in the Gospels. We find the first account of it in the Epistle of St. James the Apostle (Chap. V): "Is any man sick among you? Let him bring in the priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick man: and the Lord shall raise him up: and if he be in sins, they shall be forgiven him."

The Matter of the Sacrament. The anointings are made with the *oleum infirmorum,*[1] the *oil of the sick.* (Lesson 41.)

This sacrament should be administered, if possible, when the patient is able to realize its importance. It should not

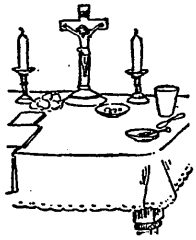
[1] oleum infirmorum. oh′-lay-um in-feer-mo′-rum.

be deferred until he is deprived of his senses and at the point of death. When it can be done, the Holy Eucharist in the form of *Viaticum* is given to the sick person before Extreme Unction.

In the Sick-Room. The following preparations should be made for the administration of the sacrament to the sick:

1. Provide a *table,* or firm stand, entirely covered with a clean white cloth.

2. Place on it a standing *crucifix* and two *blessed candles,* which should be lighted when the priest is expected.



Sick-Room Table.

3. Provide a vessel containing *holy water,* and a sprinkler, if possible.

4. Have at hand a glass of *fresh water;* a *spoon;* a plate with small *crumbs of bread,* for the cleansing of the oil from the priest's hands; a *towel;* a *napkin,* to be used as a Communion-cloth; and seven small balls of clean *cotton,* to wipe away the anointings.

No other articles of any kind should be placed on the table. The face, hands and feet of the sick person should be washed before the priest arrives.

When the priest is known to be carrying the Blessed Sacrament, it is a laudable custom for one of the family to meet him at the street-door with a lighted candle; and all the others should kneel when he enters.

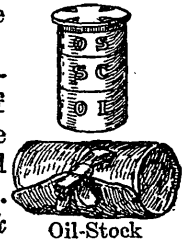
The Ceremonies with which the sacrament of Extreme Unction are administered are as follows:

As the priest comes into the sick-room he says, in Latin: "Peace be unto this house and all who dwell therein." After sprinkling with holy water the sick person, the room and other persons present, he hears the patient's confession if it has not been previously heard, and gives the Holy Viaticum if it is to be given.

He then recites *three prayers* asking God's protection on the house and its inmates.

The *Confiteor* is then recited. It may be said in English (or any other language) by the sick person or by those present. The two concluding sentences are said in Latin by the priest.

He then recites a prayer of *exorcism*—that, in the name of the Three Persons of the Trinity and by the intercession of the Angels and Saints the power of the Evil One may be extinguished in the sick person.



Oil-Stock and Its Case.

The priest has brought the *oil of the sick* in a small gold-plated box known as an *oil-stock,* which is enclosed in a leather case. The holy oil is usually soaked into cotton to avoid leakage.

The Anointing. The priest dips his thumb into the oil and makes the sign of the cross with it on several parts of the sick person's body, as follows:

First on the *eyes,* with the words, in Latin: "By this holy unction and His most loving mercy may the Lord pardon thee whatever thou hast sinned by sight." Then on the *ears,* mentioning the hearing; the *nose,* mentioning the sense of smell; the *lips,* for taste and speech; the palms of the *hands,* for the sense of touch; and the *feet,* for sins committed by walking.

The last-mentioned unction may be omitted if it cannot be done conveniently. Each unction is wiped away with cotton.

When a priest receives Extreme Unction, his hands are anointed not on the palms but on the back—because his palms have been previously consecrated with oil at his ordination.

After the anointing the priest prays, "Kyrie eleison,"[1]

[1] Kyrie eleison. Kyrr'-e-ay ay-lay'-e-son.

etc. ("Lord, have mercy")—after which the Our Father is said (secretly, except the concluding words), followed by several verses and three prayers for the sick person, asking for forgiveness and restoration to health.

The Apostolic Blessing. Immediately after the administration of Extreme Unction it is usual to impart the *Last Blessing* or *Apostolic Blessing,* which gives a plenary indulgence.

This is also called the blessing *in articulo mortis*[1] (at the moment of death), because the indulgence is not obtained when the prayers are read, but in the last moments of life.

This blessing consists of a *prayer,* the *Confiteor* and the *formula* by which the indulgence is granted.

QUESTIONS. 1. What is Extreme Unction? 2. What does the name signify? 3. What other anointings may a Catholic have received during his life? 4. Who instituted this sacrament? 5. What mention of it is made in the Scriptures?

6. What is the matter of this sacrament? 7. When should it be given? 8. What sacrament is usually given before Extreme Unction?

9. Name the articles to be prepared in a sick-room when the sacraments are to be administered. 10. What kind of candle is used? 11. Why are bread-crumbs provided? 12. How should the body of the sick person be prepared for the sacrament of Extreme Unction? 13. What is done when the priest is carrying the Blessed Sacrament?

14. What words does the priest use when he enters the sick-room? 15. How many prayers does he read before the anointings, and for what does he pray? 16. What prayer may be said by the sick person or others? 17. What is the nature of the prayer of exorcism?

[1] in articulo mortis. in ar-tick'-u-lo mor'-tiss.

18. How is the oil of the sick brought by the priest? 19. Name the parts of the body anointed, and the sense, etc., signified by each. 20. Give the formula of words used at the anointing of the eyes. 21. What anointing may be omitted if inconvenient? 22. What difference is there between Extreme Unction as given to a priest and as given to any other person? 23. What is the nature of the final prayers? 24. What blessing is usually imparted immediately after Extreme Unction? 25. What indulgence is given by it? 26. What is its Latin name? 27. Why is it so called? 28. Of what does this blessing consist?

Lesson 15

THE CEREMONIES OF HOLY ORDERS—I

THE TONSURE AND THE MINOR ORDERS

Holy Orders is a sacrament by which bishops, priests and other ministers of the Church are ordained, and receive the power and grace to perform their sacred duties.

The "other ministers of the Church" are those who receive orders lower than priesthood; namely, *deaconship, subdeaconship,* and the *minor orders.*

The Tonsure. This is not an order. It is merely a ceremony, signifying that the person receiving it is taken from the world, ceases to be a layman, and is made a member of the clergy. It consists in the cutting off of some of the hair from the candidate's head.

In our part of the world it has never become a custom to "wear the tonsure"—that is, to keep a portion of the head shaven; but in Catholic countries it is an obligation

upon all clerics. Where it is worn, the tonsure consists of a smoothly shaven circular spot, about three inches in diameter, on the top of the head towards the rear. In some orders of monks it is much larger—merely a fringe of hair being left around the head, like a wreath.

Two kinds of Tonsure.

The giving of the tonsure signifies the putting away of useless things and ornaments—the separating of one's self from vanity and worldliness. It is also a symbol of the crown of thorns worn during His Passion by our Blessed Lord.

The tonsure may not be given to a student until his first year of theological study. The minor orders are given usually in the second year; subdeaconship at the end of the third year, the deaconship and priesthood in the fourth year.

The conferring of the tonsure and of the various orders usually takes place on one of the ember days (Lesson 67), but they may be given on other days. Any person who presents himself to receive orders and who is legally unfit or unworthy, thereby incurs an *excommunication.*

At the ceremony of tonsure (after a prayer asking that the candidates may receive the Holy Ghost), the bishop with a pair of scissors clips *five small locks of hair* from the candidate's head in the form of a cross—from the front, back, both sides and centre. The candidate says: "The Lord is the portion of my inheritance and my chalice; it is Thou Who wilt restore my inheritance to me." He is afterwards invested with a *surplice* (Lesson 36), the garb of the clerical state.

The Minor Orders. These are a necessary part of the preparation for the priesthood, and are given only to those who have previously received the tonsure. They are four in number: The order of *porter,* of *lector* (or reader), of *exorcist,* and of *acolyte.*

These four orders are sometimes conferred all at one time, sometimes at two or more ordinations.

In the early centuries of the Church various ministers were ordained to attend to certain duties connected with the divine worship. Some of these were afterwards raised to the priesthood, while others remained all their lives in these minor orders. At the present time these orders are always steps towards the priesthood; all who receive them have the intention of becoming priests.

The Order of Porter—the door-keeper of the house of God.

The candidate, carrying a surplice and a candle, comes before the bishop, and after he has been instructed in the duties of his office, his surplice is blessed and he is invested with it. He receives the keys of the church, is led to the door, locks and unlocks it, and rings the church bell—thus symbolizing the various duties which were performed by the porter in early times.

The Order of Lector—the reader, who was in early ages an instructor and catechist.

In former times he was ordained to teach the people, to read the Sacred Scriptures to them, and to be a chanter at solemn services. At the ordination of lectors the bishop places in the hand of each the Holy Scriptures, as a symbol of their office, praying that they may "preach what should be done, and do what they preach."

The Order of Exorcist—the caster-out of devils.

In the first centuries of the Church the power of the Evil One was greater than it is now, extending often over the bodies of men as well as their souls. Such control over bodies was called *demoniac possession.* In those times a special minister of the Church was ordained to cast out

or exorcise devils, and he was therefore called an exorcist. He also assisted at the administration of Baptism, imposing hands on the person baptized, and thereby giving him the graces of the Holy Ghost.

At the ordination of an exorcist the bishop admonishes him that, having the power of expelling devils from others, he must keep all uncleanness from his own mind and body. He takes in his hand the Missal (Mass-Book) or the Pontifical (the Ritual used by bishops).

The Order of Acolyte—the Mass-server.

In early centuries certain men were ordained for this duty, which is now fulfilled by altar-boys. At the ordination, the bishop presents a candle to them, signifying that they receive the right to light the lamps of the church, and a cruet (Lesson 29), expressing their duty of serving the wine and water at the Mass.

QUESTIONS. 1. What is Holy Orders? 2. Who are the "other ministers of the Church?" 3. Is the tonsure an order? 4. What does it signify? 5. In what does it consist? 6. Describe the tonsure worn by priests in Catholic countries. 7. Describe that worn by some orders of monks. 8. What does the giving of the tonsure symbolize? 9. In which years of study may the tonsure and the various orders be received? 10. On what days are ordinations usually held? 11. What is the penalty for unworthy candidates? 12. Describe the ceremony of tonsure. 13. What vestment is given to the person receiving the tonsure?

14. Name the minor orders. 15. What was the practice concerning these in early centuries?

16. What is the order of porter? 17. Describe this ordination. 18. What do the ceremonies symbolize?

19. What is the order of lector? 20. What were the lector's duties in former times? 21. What is done at this ordination?

22. What is an exorcist? 23. What can you say of the

power of the devil in early times? 24. What did the exorcist do formerly at Baptisms? 25. Describe this ordination.

26. What is an acolyte? 27. What was done in early times? 28. Who now perform the duties of acolytes in our churches? 29. What things are given to the candidate at this ordination, and what do they signify?

Lesson 16

THE CEREMONIES OF HOLY ORDERS—II

SUBDEACONSHIP AND DEACONSHIP

Subdeaconship, deaconship and the priesthood (which is considered in the next Lesson) are known as the *sacred* or *major orders.*

The order of subdeaconship is an important step, for it separates the recipient from the world, and binds him to perfect chastity, to strict obedience, and to the service of God in His sanctuary.

The Celibacy of the Clergy. Celibacy signifies living unmarried. The Church, in the greater part of the world, requires that the clergy live in this state; and by the reception of subdeaconship they render themselves incapable of marriage.

This law was made for two reasons: 1. Because an unmarried priesthood may serve God with less restraint and without being hampered by family ties. 2. Because the state of virginity is holier than that of marriage, as is taught by our Lord, by the Apostle St. Paul and by the Church.

This legislation was developed gradually. In the times of the Apostles it was required that a bishop should have been only once married. Later on the law was made that if a priest married after ordination he should be considered

as a layman, though his marriage was regarded as valid. About the twelfth century various councils decreed that the marriage of a person in Holy Orders was not only unlawful but invalid.

At present, in the Western Church, a married man can receive Holy Orders only if his wife fully consents and herself makes a vow of chastity. A widower is considered as an unmarried man, and is eligible to the priesthood.

In certain parts of the world, in Eastern Churches, there are Catholic priests who are lawfully married. The law of clerical celibacy has never come into force in those regions. The parish priests are usually married men, while the members of religious orders are not. The bishops also are generally unmarried.

In these Churches, however, it is necessary that the marriage be contracted before the receiving of deaconship, which, among them, is considered the first of the sacred orders; it is not allowed afterwards; and if a priest's wife dies, he is not permitted to remarry in some Churches, while in others his second marriage is considered valid, but he is thereby retired from active priestly duties.

The Ceremonies of Ordination to Subdeaconship. In company with those upon whom deaconship and the priesthood are to be conferred, the candidates stand before the bishop, who admonishes them as to the obligations they are about to assume—ending with the words: "If it please you to persevere in your good resolutions, in the name of God, come hither." The candidates *take a step* forward, and thereby bind themselves forever to chastity and obedience.

All the candidates for sacred orders then prostrate themselves on the floor, while the bishop and the clergy recite the Litany of the Saints.

The bishop gives an instruction as to the duties of sub-

deacons. They are to prepare and present the *water* at the Mass, to chant the *Epistle,* to *assist the deacon,* to *wash the sacred linens,* to care for the *chalice* and the *paten,* and to assist in the *instruction* of the faithful.

The empty chalice and the paten are then presented to the candidates, together with the cruets of wine and water. The bishop calls down upon them the *seven gifts of the Holy Ghost.* Their vestments are then blessed and imposed on them—the *amice,* signifying the restraining of speech; the *maniple,* symbolizing good works; and the *tunic,* typifying happiness. (Lesson 36.) The Mass-Book is given to them, signifying their office of chanting the Epistle in Solemn Masses; and one of them sings the Epistle of the Mass.

The Order of Deaconship is the last step before attaining to the priesthood. The deacon is the priest's principal assistant at Mass, and at other sacred rites. He is permitted to preach, and he has authority to baptize, although this faculty is seldom exercised by deacons at the present day.

In the Acts of the Apostles we read that in the very first years of the Church it was found necessary to ordain deacons (meaning ministers or servants) to take charge of various duties to which the Apostles could not attend.

The ceremonies of ordination to deaconship begin just after the Epistle in the Mass of Ordination. The candidates are presented to the bishop by one of the clergy called the archdeacon, who testifies to their worthiness.

The bishop instructs the candidates: They are to *minister* at the altar, to *baptize* and to *preach.* They then prostrate themselves, if they have not done this previously, in company with the subdeacons.

The bishop intones a beautiful *Preface,* in the midst of which he places his hand on the head of each candidate, saying: "Receive the Holy Ghost, for strength and

for resisting the devil and his temptations, in the name of the Lord."

The deacons are then invested with their *stoles,* which signify authority. A deacon's stole is worn diagonally from the left shoulder to the right side. (Lesson 35.)

The *dalmatic,* the deacon's special vestment, is then blessed and imposed. It represents salvation, joy and justice. (Lesson 36.)

The *Book of the Gospels* is given, to denote that the chanting of that part of the Mass is one of the deacon's principal duties; and the Gospel of the Mass is then sung by one of the deacons.

QUESTIONS. 1. Which are the sacred or major orders? 2. What makes the order of subdeaconship very important?

3. What is the meaning of "the celibacy of the clergy?" 4. Why was this law made? 5. Explain the development of this legislation. 6. Can a married man become a priest? 7. A widower? 8. Are there any Catholic priests who are lawfully married? 9. What are the usual rules in Eastern Churches concerning the marriage of the clergy?

10. At the conferring of subdeaconship, what admonition is given by the bishop? 11. What is the effect of the step forward at the ordination? 12. What is recited during the prostration? 13. Name the duties of subdeacons? 14. What things are presented to them as symbols of their duties? 15. What gifts are called down upon them by the bishop? 16. What vestments are given to them? 17. What does the amice symbolize? 18. The maniple? 19. The tunic? 20. What part of the Mass is chanted by a subdeacon?

21. What are the principal duties of a deacon? 22. What is the earliest mention of deacons? 23. At what part of the Mass does the ordination of deacons begin? 24. Who presents the candidates to the bishop? 25. What three duties of deacons are mentioned by the bishop? 26.

By what action and words does the bishop invoke the Holy Ghost? 27. What does the deacon's stole signify? 28. How is it worn? 29. Describe a dalmatic. 30. What does it represent? 31. What part of the Mass is chanted by a deacon?

Lesson 17

THE CEREMONIES OF HOLY ORDERS—III

THE PRIESTHOOD

The Order of Priesthood imprints on the soul a character or mark which endures forever. The person ordained receives the power:

1. To offer the Holy Sacrifice of the Mass.
2. To bless any one or anything.
3. To rule a portion of God's flock.
4. To preach the word of God.
5. To administer the sacraments of Baptism, Penance, the Holy Eucharist, and Extreme Unction, and to unite in Matrimony.

The ceremonies of ordination to the priesthood begin after the Gospel of the Mass. The candidates are presented to the bishop by the archdeacon, who testifies to their worthiness. The bishop instructs them, comparing them to the seventy priests of the Old Law, and to the seventy-two disciples of Christ who were sent to preach His word; he reminds them that the clergy form the mystical Body of Christ, the Catholic Church; he exhorts them to be chaste and holy, to preach by both word and example. If the candidates have not taken part already in the prostration, they now prostrate themselves.

The bishop imposes both of his hands on the head of each candidate, and all the priests present do the same.

The imposing of hands symbolizes the imparting of grace. The bishop chants a long *Preface,* thanking God for having instituted the priesthood, and praying for those now receiving it.

He then moves the *stole* from the candidate's left shoulder to his neck, crossing it in front as it is worn by priests, saying (in Latin): "Receive the yoke of Christ, for His yoke is sweet and His burden light."

The *chasuble,* the special vestment of the priest (Lesson 35), is then placed on the candidate's shoulders, but is kept folded up at the rear. It symbolizes protection from evil—a spiritual suit of armor.

After the singing of the "Veni, Creator Spiritus"[1] (a hymn to the Holy Ghost), the hands of each candidate are *anointed* with the oil of catechumens (Lesson 41), on the palms, which are thereby specially consecrated. The hands are then tied with a strip of white linen, and remain bound until the Offertory of the Mass.

The Power of Celebrating Mass. To give the power of offering the Holy Sacrifice, a *chalice* (containing wine and water) and a *paten* (holding an unconsecrated altar-bread) are placed in the hands of each candidate, with the words: "Receive the power to offer sacrifice to God and to celebrate Masses, for both the living and the dead, in the name of the Lord. Amen."

During the remainder of the Mass the newly ordained priests utter the words of the Holy Sacrifice in unison with the bishop, so that the Mass is celebrated by all together. This is called *concelebration.*

At the time of Holy Communion they receive the Sacred Host but do not receive of the Precious Blood of our Lord from the chalice.

[1] Veni, Creator Spiritus. Vay'-nee, Cray-ah'-tor Spee'-ree-tuss.

The Power of Forgiving Sins. After Communion the bishop places his hands on the head of each, saying in Latin the words of Christ to His Apostles: "Receive ye the Holy Ghost; whose sins ye shall forgive, they are forgiven; whose sins ye shall retain, they are retained."

The bishop at this point unfolds the chasuble, saying: "May the Lord clothe thee with the mantle of innocence."

Each of the new priests, placing his hands in those of the bishop, takes an *oath of obedience* to him (or to his own bishop if he belongs to another diocese). After various admonitions and a blessing, a *penance* is imposed for each of the orders that have been conferred at the ordination—the Seven Penitential Psalms for tonsure and minor orders, a part of the Office for subdeacons and deacons, and three Masses for priests.

QUESTIONS. 1. What is imprinted on the soul by ordination to the priesthood? 2. Name the chief duties and powers of a priest.

3. When do the ceremonies of ordination to the priesthood begin? 4. Who presents the candidates to the bishop? 5. Give the substance of the bishop's instruction. 6. What is symbolized by the imposing of hands? 7. What is the substance of the Preface sung by the bishop? 8. How does a priest wear his stole? 9. To what does the bishop compare the stole? 10. How is it worn during the early part of an Ordination Mass? 11. What does the chasuble symbolize? 12. What hymn is sung? 13. Whom does it honor? 14. Describe the anointing of the hands. 15. What is done with the hands afterwards? 16. Describe the ceremony by which the power of saying Mass is given? 17. How is the remainder of the Mass said, and what is this method called? 18. How is the power of forgiving sins bestowed on the new priests? 19. When the chasuble is unfolded, to what does the bishop compare it? 20. De-

scribe the taking of the oath of obedience. 21. What penances are given for the various orders conferred?

Lesson 18

THE CEREMONIES OF MATRIMONY

The Sacrament of Matrimony is a sacrament which unites a Christian man and woman in lawful marriage.

Matrimony is both a *sacrament* and a *contract;* and the ceremonies with which it is administered express the holiness of the sacrament and the solemnity of the contract.

In all the other sacraments (except a private Baptism given by a layman) the *minister of the sacrament* is a clergyman. In Matrimony the ministers of the sacrament are *the parties who receive it;* the priest blesses their union and sanctifies it with the rites of the Church.

The Ceremonies of a Marriage. The Church strongly recommends that the sacrament of Matrimony shall be received *at Mass* and with the giving of the *Nuptial Blessing;* but a marriage may be performed apart from Mass and even in some other place than a church, if in the presence of a priest and two witnesses.

A marriage is a very simple ceremony. It consists essentially in the expression of *mutual consent* by the parties to take each other as husband and wife. This is followed by the *blessing* of their union by the priest, and by the *ceremony of the ring.*

If the ceremony is not at Mass, the priest wears a surplice and a white stole. If the Nuptial Mass is to follow the marriage ceremony, he is vested for it, except that he does not wear the maniple (Lesson 35) during the marriage rite. The presence of two witnesses is necessary.

The Expression of Consent. Addressing the man by name, the priest asks, in Latin and in English (or other language):

"N. . ., wilt thou take N. . . here present for thy lawful wife, according to the rite of our Holy Mother the Church?" To which the man answers aloud, "I will." The same question is put to the bride: "N. . ., wilt thou take N. . . here present for thy lawful husband,"—etc.? To this the woman gives the same answer. Then, at the bidding of the priest, bride and groom join their right hands.

In many places it is customary to repeat other words, pledging the parties to each other. These are not essential, and vary much in different languages and different countries. Among us they are: "I, N. . . N. . ., take thee, N. . . N. . ., for my lawful wife (or husband), to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, till death do us part."

The Blessing of the Union. The priest, in Latin, pronounces the words by which the marriage receives the sanction and blessing of the Church:

"I join you together in marriage, in the name of the Father and of the Son and of the Holy Ghost. Amen." As he speaks, he makes the sign of the cross over the couple and sprinkles them with holy water.

The Ceremony of the Ring. The priest then blesses the ring (a symbol of faithfulness) with a prayer and holy water, after which the man puts it on the third finger of the woman's left hand, as he says: "With this ring I thee wed, and I plight unto thee my troth."

This is different in other lands and languages. Then the

priest says the Kyrie Eleison[1] and the Our Father in Latin, (the married couple also reciting the latter in their own language), and certain verses, followed by another prayer asking God's protection upon those who have been joined in Matrimony.

The Nuptial Mass. The Church has assigned a special Mass for marriages. It is filled with appropriate prayers for the married couple, and may be said on almost any day, except on the most important feasts. On these the Mass of the day is said instead, with a commemoration of the Nuptial Mass.

The practice of having marriages take place with a Mass goes back to Pope St. Evaristus, in the second century.

Formerly a marriage Mass was not allowed during the "closed times"—that is, from the beginning of Advent until after Epiphany, and during Lent and Easter week. The present code of Church law does not forbid a marriage at any time; it prohibits the *Nuptial Blessing* during *Advent* and on *Christmas Day,* and during *Lent* and on *Easter Sunday*—and the bishop, for serious reasons, may permit it even during these times, merely advising the parties (on account of the season) to abstain from too much pomp.

The principal parts of the Nuptial Mass are as follows:

The *Introit*—from the Bible narrative of Tobias and his bride.

The *Epistle*—from St. Paul's Epistle to the Ephesians: "Let women be subject to their husbands as to the Lord; because the husband is the head of the wife," etc.

The *Gospel*—from St. Matthew: "What God hath joined together, let no man put asunder."

The *Offertory*—from Psalm 30: "In Thee have I hoped, O Lord," etc.

The *Communion*—from Psalm 127: "Behold, thus shall

[1] Kyrie Eleison. Kyrr'-e-ay Ay-lay'-e-son.

every man be blessed who feareth the Lord; and mayest thou see thy children's children: peace upon Israel."

The Nuptial Blessing. This is directed rather to the woman than to the man, asking that "her marriage may be to her a yoke of love and peace . . . and that they may both see their children's children, even to the third and fourth generation, and arrive at their desired old age."

This blessing is read by the priest facing the married couple, after the Pater Noster of the Mass. The woman can receive it only once. If it has been given to her at a previous marriage, it is not repeated. It is never given outside of the Mass.

Near the end of the Mass another and shorter blessing is read over the couple, asking for fruitfulness, peace and everlasting happiness, and they are sprinkled with holy water.

QUESTIONS. 1. What is the sacrament of Matrimony? 2. State the twofold nature of Matrimony. 3. State how Matrimony differs from the other sacraments in regard to its ministers. 4. How does the Church wish the sacrament of Matrimony to be received? 5. Where may a marriage take place? 6. In what does the marriage ceremony essentially consist? 7. What details follow the expression of consent? 8. How is the priest vested at a marriage outside of Mass? 9. How is he vested if a Mass follows the nuptial ceremony? 10. How many witnesses are required? 11. Describe the obtaining of the expression of consent. 12. What other words are used, among us, to pledge the parties to each other? 13. What are the words and actions by which the priest blesses the union? 14. Of what is the ring a symbol? 15. How is the ring used at the marriage? 16. What words are said, among us, when it is put on?

17. What prayer is said by the priest and the married couple? 18. What is the substance of the final prayer?

19. What is the nature of the prayers in a Nuptial Mass? 20. What Mass is said for a marriage on the most important feasts? 21. When did the custom begin of having marriages at Mass? 22. What were formerly the "closed times"? 23. At what times does the present law forbid the Nuptial Blessing? 24. Who can permit it during these times?

25. Whence is the Introit taken at a Nuptial Mass? 26. Whence is the Epistle taken, and what does it teach? 27. The Gospel? 28. The Offertory? 29. The Communion?

30. For what does the Nuptial Blessing ask? 31. At what part of the Mass is it given? 32. How many times may a woman receive it? 33. May it be given outside of Mass? 34. What blessing and ceremony come near the end of the Nuptial Mass?

Lesson 19

THE MARRIAGE LAWS—I

The Indissolubility of Marriage. A *valid* Christian marriage wherein the parties have *lived together as man and wife* is *indissoluble*—that is, it cannot be dissolved except by the death of one of the parties.

In the case of a marriage wherein the parties *have never lived together as man and wife,* but which is otherwise valid, a complete dissolution may take place in two ways:

1. By authority of *the Pope,* through a dispensation granted at the request of both parties, or of one party if the other be unwilling.

2. If either or both of the parties make a *solemn vow* of religious profession.

The Pauline Privilege. In the case of a marriage contracted by two *unbaptized* parties, one of whom was afterwards baptized in the Catholic Church, the marriage can be dissolved by what is called the "Pauline Privilege," which is as follows:

If the unbaptized party is unwilling to dwell peacefully with the Christian party, the marriage can be declared null and void by the Church, and the Catholic party is then considered as a single person and is free to marry a Christian. This power of the Church is based on the words of St. Paul in his first Epistle to the Corinthians (VII, 12-15): "If any brother hath a wife that believeth not, and she consent to dwell with him, let him not put her away. And if any woman hath a husband that believeth not, and he consent to dwell with her, let her not put away her husband. . . . But if the unbeliever depart, let him depart. For a brother or sister is not under servitude in such cases." From these words of St. Paul this exception takes its name of the Pauline Privilege.

The Marriage Contract. Christian marriage, besides being a sacrament, is a contract. The making of this contract between certain persons is null and void by the *natural law* and the *revealed law* of God. For example, the attempted marriage of a father to his daughter or of a brother to his sister would be of itself invalid. The *law of the Catholic Church* also renders marriages null under certain conditions and for various reasons.

The State (the civil government) has no power to nullify marriages. It has the right to regulate them, by requiring the obtaining of a license and the subsequent registering of the marriage; but it has no right and no power to annul a valid marriage or to grant a divorce from it.

Impediments. The impediments to the contract of marriage are of two classes:

1. *Hindering impediments,* which render a marriage *unlawful* but do not affect its validity.

2. *Diriment* (that is, destroying) *impediments,* which render it *absolutely null, invalid.*

The details of the laws concerning impediments have been considerably altered by the *"Ne Temere"* decree of Pius X, in force from Easter, 1908 (Lesson 21), and by the new code of Canon Law, which went into effect at Pentecost, 1918.

The removal of an impediment by the Church is called a *dispensation.*

The Hindering Impediments, which impede a marriage but do not affect its validity, are as follows:

1. A *simple vow* of virginity, of not marrying, of receiving sacred orders, or of entering the religious state.

A simple vow of virginity is one that is made without solemn profession in a religious community, or without the reception of sacred orders. In most religious communities there is no solemn profession, and consequently no solemn vows.

2. *Mixed religion,* which is the marriage of a Catholic with a *baptized* non-Catholic.

This marriage is valid if performed by proper authority, but it requires a dispensation, which is given only when the non-Catholic party has signed a promise not to interfere with the religion of the Catholic, and to permit the children to be reared in the Catholic faith.

3. *Legal relationship,* resulting from adoption.

This renders a marriage unlawful when such marriage is considered unlawful under the civil law of the place.

The impediment of *previous betrothal* to another person is practically done away with by the legislation of Pius X, who required that such a betrothal (to have any effect on a marriage) must have been made in writing, signed by both parties and by the pastor or bishop of the place, or at least by two witnesses. And even this formal promise *does not oblige* a person to marry the other party to the compact.

Publication of Banns. The Church also requires the *publication of banns* (which are an announcement of the intention of the parties to marry) unless a dispensation from them be obtained.

Three publications, on different Sundays or holydays, are ordinarily required; and, unless for special reasons, a marriage should not take place until at least three days after the last publication. If either of the parties, after arriving at a marriageable age, has lived for six months or more in a place different from that in which the marriage is to be performed, the bishop may require the publication of banns also in that other place.

QUESTIONS. 1. Under what conditions is a Christian marriage indissoluble? 2. Under what condition and how may a marriage be dissolved? 3. What is the name of the rule which applies to Catholics and unbelievers? 4. Give the substance of this rule. 5. On what words of St. Paul is it based?

6. What is the twofold nature of Christian marriage? 7. By what laws may a marriage be invalid? 8. What rights has the State regarding marriages, and what right does it not possess?

9. Name the two classes of impediments to marriage. 10. What are hindering impediments? 11. What are diriment impediments? 12. When were the details concerning impediments altered? 13. What is a dispensation?

14. Name the hindering impediments. 15. What is a simple vow of virginity? 16. What is mixed religion? 17. What promise is required of the non-Catholic party before such a marriage? 18. From what does legal relationship result? 19. When does it render a marriage illegal? 20. What is required that there may be an impediment of previous betrothal? 21. Does a formal betrothal oblige a person to marry the other party? 22. What are banns? 23. What is the rule for their publication? 24. What other publication may the bishop require?

Lesson 20

THE MARRIAGE LAWS—II

A Diriment Impediment renders a marriage altogether invalid unless a dispensation be granted by the Church—which is possible only in certain cases.

The diriment impediments are:

1. *Error*—that is, a mistake in regard to the person or the person's condition.

Suppose that a man went through the form of marriage with a woman, mistaking her for another; he would be married to neither. Or if a freeman unknowingly married a slave in a region where slavery is legal, this marriage would be invalid.

2. A *solemn vow of chastity,* or *sacred orders.*

Such a vow is one that is made publicly and for life in a religious community wherein such vows are administered, or at the reception of Holy Orders. In certain religious communities which have received a special permission from the Holy See to that effect, a simple vow would be a diriment impediment.

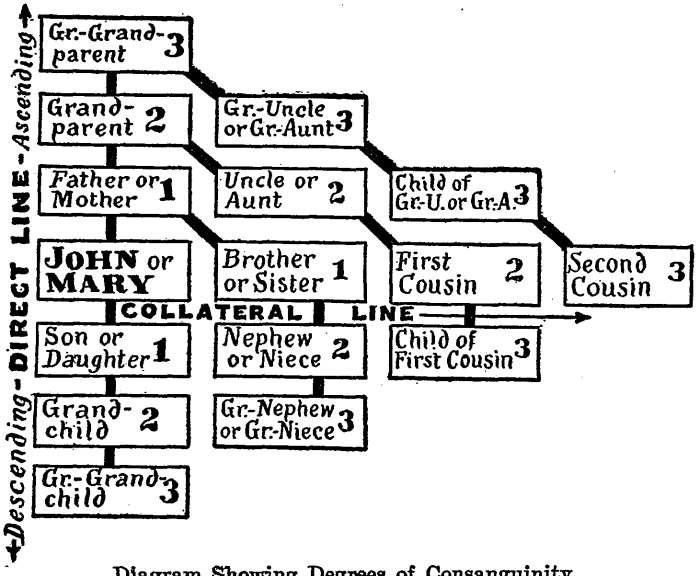


Diagram Showing Degrees of Consanguinity.

3. *Consanguinity,* which is blood-relationship.

This relationship is of two kinds: 1. In the *direct* line, which means the relationship between parents and their children, their children's children, etc. 2. In the *collateral* line (that is, extending sidewise), which means brother or sister, uncle or aunt, first cousins and second cousins.

By the natural law all marriages are forbidden in the direct line of relationship; that is, a man cannot marry a woman from whom he is descended, or who is descended from him. For such relationships the Church can give no dispensations.

In the *collateral line* of relationship, a man cannot marry his sister, niece, aunt, etc., as far as the *third degree* inclusively, which means second cousins. This impediment, before the new code of law came into effect, extended to third cousins.

No dispensation can be given for the first degree (brother and sister), for this is forbidden by the natural law. Cousins are of the second degree; second cousins are of the third degree; and for these relationships dispensations may be granted by the Church.

4. *Legal relationship,* which results from adoption, becomes a diriment impediment only when such marriage is invalid according to the civil law of the place.

Dispensations may be given by the Church from this form of impediment.

5. *Spiritual relationship,* which results from sponsorship at Baptism, or from being the minister of a private Baptism. (Lesson 11.)

The marriage of a sponsor to his or her god-child is invalid unless by dispensation—as is the marriage of a person who has administered private Baptism, to the one whom he has baptized.

6. *Affinity.* This is an impediment that prevents a valid marriage, unless by dispensation, with certain blood-relatives of a previous wife or husband.

This impediment includes all degrees of the *direct line* of descent; therefore a man cannot marry his step-daughter or his mother-in-law, or any other ancestor or descendant of his deceased wife. For such cases no dispensation is given. In the *collateral line* of relationship the impediment extends only to the second degree—first cousin, aunt or niece, and dispensations may be granted for either the first or second degree.

7. *Crime* of certain kinds is an impediment to matrimony.

It may be, for example, a conspiracy between a woman and a man, with the intention of marrying after the husband's death.

8. *Difference of worship* (in Latin, *disparitas cultus*[1]), which signifies that one party is a Catholic and the other is *unbaptized.*

Unless by dispensation, such a marriage is null.

9. *Grave fear* renders a marriage invalid.

A contract forced by fear of death or of grave injury is no contract at all.

10. A *previous valid marriage* prevents another marriage while the contracting parties are both alive.

This impediment exists until the death of the wife or husband has been legally attested or is morally certain. (See special cases in Lesson 19.)

11. *Extreme youth* is an impediment to marriage.

The present rule is that boys must have completed their sixteenth year and girls their fourteenth year, to marry validly.

12. *Physical impotency,* which is a defect or weakness unfitting one for the marriage state, renders a marriage invalid.

This must be incurable, and must exist before the marriage was attempted. Sterility (inability to bear children) is not an impediment to marriage.

13. *Violence,* which consists in the forcible carrying away of a woman, or in detaining her against her will.

It renders a marriage invalid so long as she remains in the power of the one who has carried her away or detained her.

14. *Public propriety,* which has this meaning:

If a man has contracted an invalid marriage with a woman, or has lived with her sinfully and publicly, there

[1] Disparitas cultus. Diss-pahr'-it-ass cult'-uss.

is a diriment impediment for either party in regard to relatives of the other in the first and second degree of the *direct line.*

15. *Clandestinity,* which means secrecy, is an impediment to matrimony.

That is, a marriage is void unless performed by the pastor of the parish, or the bishop of the diocese, or the delegate of either—except in the case of "marriage without a priest," as explained in the next lesson.

QUESTIONS. 1. What is a diriment impediment? 2. Explain the impediment of error regarding a person or a person's condition. 3. When is a vow of chastity a diriment impediment?

4. What is the meaning of consanguinity? 5. Name the two kinds of blood-relationship. 6. What is meant by relationship in the direct line? 7. In the collateral line? 8. What marriages are forbidden by the natural law? 9. To what degree is marriage forbidden in the collateral line? 10. For what degree may no dispensation be given? 11. For what degrees may a dispensation be given?

12. When is adoption a diriment impediment? 13. What is spiritual relationship? 14. Who are bound by this impediment? 15. What is affinity? 16. What degrees of relationship does affinity include in the direct line? 17. In the collateral line?

18. Give an example of a crime which would be an impediment. 19. What is the Latin name for the impediment of difference of worship? 20. What does the term mean?

21. Why is grave fear an impediment to marriage? 22. When does a previous marriage cease to be an impediment? 23. What is the earliest age for a valid marriage?

24. Is physical impotency an impediment? 25. Is sterility an impediment? 26. Explain the impediment of violence. 27. Explain the impediment of public propriety. 28. What is the meaning of the word *clandestinity?* 29. Who must perform the marriage ceremony?

Lesson 21

THE MARRIAGE LAWS—III

The Ne Temere Decree. Pope Pius X issued a code of laws concerning marriage (effective at Easter, 1908) known as the "Ne Temere"[1] decree (from its first words, which signify "Lest rashly . . .").

It does not affect the marriage of non-Catholics who have never been Catholics, but does affect Catholics who have fallen away from the Church.

The principal features of this decree are:

1. No marriage is valid unless performed *by a parish priest in his own parish,* or *by a bishop in his own diocese,* or *by a delegate* of either, in the presence of at least *two witnesses.* (See the exception below, in No. 6.)

Any pastor (for his own parish) or any bishop (for his own diocese) may give permission to another to act as his delegate in performing a marriage.

The witnesses at a Catholic marriage should be Catholics. The marriage would be *valid* if they were not; but it would not be *lawful* unless the bishop's permission had been obtained.

2. If a priest should attempt to perform a marriage outside the limits of his own parish, or a bishop outside the limits of his diocese, without the permission of the parish priest or bishop of that place, there is no marriage, *i. e.,* it is invalid.

3. If a priest in his own parish or a bishop in his own diocese should join in marriage a couple,

[1] Ne Temere. Nay Tem'-er-ay.

neither of whom reside therein, without the permission of their pastor or bishop, the marriage is valid, but is unlawful, because it infringes on the rights of the pastor of the parties.

4. An assistant priest, or curate, in performing marriages, acts only as the delegate of the parish priest.

5. To belong to a certain parish, it is necessary to have a real residence in it with the intention of remaining, or to have dwelt therein for at least a month.

When the parties reside in different parishes, the marriage is celebrated in the parish of the bride, unless for sufficient reason. If they have no fixed abode, the matter is usually referred to the bishop.

6. *Marriage without a Priest.* The blessing of the matrimonial union by a priest is not essential to the sacrament, and may be omitted under certain conditions, as follows:

If a couple wish to marry in a place where for a month there will be no priest qualified to join them in matrimony, they may simply express their mutual consent in the presence of two witnesses, and they are thereby validly and lawfully married. When there is danger of death, the same thing may be done even if there is no such expected delay in the coming of the priest.

Afterwards, if possible, they shall have the marriage recorded and the ritual prayers read (but without a renewal of consent), and they may receive the Nuptial Blessing at a marriage Mass.

7. All marriages must be recorded in the Register of Marriages in the parish where the marriage took place, and in the Register of Baptisms in the place or places where the parties were baptized.

QUESTIONS. 1. Who issued the "Ne Temere" decree? 2. When was it put into effect? 3. Why is it so named? 4. Who are subject to it?

5. By whom must a marriage be performed? 6. Who can authorize another to be a delegate? 7. Are Catholic witnesses required? 8. If a parish priest or a bishop attempts to perform a marriage outside of his own territory, without permission, what is the result? 9. If a parish priest or a bishop in his own territory unites without permission a couple who reside elsewhere, what is the result? 10. What power has a curate in regard to performing marriages?

11. What is meant by "belonging to a certain parish?" 12. What is done if the parties reside in different parishes? 13. What is done if they have no fixed abode?

14. Explain "marriage without a priest." 15. What may be done after such a marriage? 16. What recording of a marriage is required?

PART IV

THE HOLY SACRIFICE OF THE MASS

LESSON 22

THE MASS—I

The Mass is the unbloody Sacrifice of the Body and Blood of Christ. Through it God has given us the Blessed Eucharist, His living Body and Blood, His Soul and Divinity. Through it He Himself is "with us all days," dwelling in the tabernacles of our altars as truly as He dwells in Heaven.

The word *Mass* is from the Latin *missa,* derived from the verb *mittere,*[1] to send, and signifies a sending away, a dismissal. In the ancient liturgy of the Church there were two dismissals at the Holy Sacrifice: 1, That of the *catechumens,* those partly instructed and not yet baptized, after the Gospel and the sermon; and, 2, that of the *faithful* at the end of the Mass—still preserved in our Masses by the announcement "Ite, missa est"[2] ("Go, it is the dismissal"). The word for "dismissal" gradually came to denote the service itself. The French form, "Messe," was modified in England into "Maesse," "Masse," and finally "Mass."

In the early centuries of the Church the Mass was known as the Breaking of Bread, the Lord's Supper, the Solemnity of the Lord, the Sacrifice, the Holy Liturgy and the Eucharist, which means *thanksgiving.*

A priest who offers the Mass is called its *celebrant.*

[1] mittere. mit′-teray.
[2] Ite, missa est. E′-tay, miss′-ah est.

When the Mass May Be Said. In the first centuries the bishop and priests celebrated *together* —one Mass, said by several; and this was done only on Sundays and great festivals. Early in the fourth century it began to be common to have one daily Mass in each church.

At the present time Mass may be said on every day except Good Friday—on which day the priest merely receives Holy Communion, consuming a Host consecrated on the previous day.

At certain times in past centuries it was customary for the same celebrant to say several Masses on the same day. At other times a contrary spirit prevailed, and saintly priests deemed themselves unworthy to celebrate Mass daily.

Priests are now prohibited from saying more than one Mass daily, except on Christmas Day and All Souls' Day (on which days they may say three); but bishops may allow their priests to "duplicate," or celebrate Mass twice on Sundays and holydays of obligation when this is necessary for the convenience of the faithful.

A priest is not obliged to say Mass daily, though he is urged to do so. A parish priest must say Mass for his people or have it said whenever the people are bound to hear Mass—that is, on Sundays and holydays of obligation; and also on certain other days which were once holydays.

In early centuries it was customary in some places to have Mass celebrated late in the day. According to the present law, it must not be said before dawn or after mid-day, unless by permission of the Holy See.

The Intention of the Celebrant. The Mass is offered always for certain persons: 1, for those present in the church or residing in the parish; 2, for the members of the Church in general;

3, for the relatives and friends of the celebrant, and especially for some person or persons for whom he has been asked to offer it; and 4, for the souls in purgatory.

The Fruits of the Mass. The fruits or spiritual benefits of the Holy Sacrifice are three: 1, the *general fruit,* in which all the faithful share; 2, the *more special fruit,* which belongs to those for whom the priest is offering the Mass; and 3, the *most special fruit,* for the priest himself.

Stipends for Masses. A priest is permitted to receive offerings of money for the celebration of Masses for the intention of the giver. These offerings are called *intentions* or *stipends.*

The priest incurs a strict obligation to say these Masses or to have them said by another priest. If a priest says two Masses in one day, he is allowed to receive an offering for one only. The amount of the usual stipend varies in different localities, being fixed by diocesan rules; and the priest may not ask a larger offering, though he may accept it if offered.

The Language of the Mass. Throughout the greater part of the world the Church uses Latin as the language of her Mass, her liturgy, her laws and her official business. The reasons for so doing are as follows:

Although many tongues were spoken throughout the Roman Empire, Latin was its official language—used in worship, in law, in the army and in the government. It was consequently adopted for the same purposes by the Church, who had fixed her seat of government in the imperial city of Rome, and Latin was used by her missionaries in nearly every land. Later it became the literary language

of western Christendom, because it was familiar to the clergy, who were the educated class and the writers of books; because it was equally useful in any region, no matter what was the native tongue of the people; and because it was a convenient means of communication with the Holy See.

The use of Latin helps our Church to define and express her doctrines with great exactness, because it is a "dead language"—that is, not being in daily use as a spoken tongue, it does not vary in meaning.

The Church does not use in her services the language of the country wherein the services are held—French in France, English in England, etc.—because she is a *universal* Church. If she did so, the Mass in the language of one nationality would be unintelligible to all the rest.

In some parts of the world other languages than Latin are used in the worship of the Church, as is explained in Lesson 70, on "Rites Used in Catholic Worship."

QUESTIONS. 1. What is the Mass? 2. What has been given to us by God through the Mass? 3. Whence is the word *Mass* derived? 4. What were the two dismissals at the Mass in the ancient liturgy? 5. What is the French name, and how has it been modified in English? 6. What were some names of the Mass in early centuries? 7. What do you mean by a celebrant?

8. How and on what days was the Mass said in the first centuries? 9. When did the daily Mass become common? 10. On what day is the Mass prohibited, and what is done instead? 11. What can you say of past customs in regard to frequency of celebrating? 12. On which days can a priest say three Masses? 13. What do you mean by "to duplicate?" 14. Must a priest say Mass daily? 15. What is the obligation of a parish priest on certain days, and which are these days? 16. During what part of the day may the Mass be said?

17. For what four classes of persons is the Mass offered? 18. Name the fruits of the Mass. 19. What is the general fruit? 20. The more special fruit? 21. The most special fruit? 22. What are stipends for Masses? 23. What obligation is incurred? 24. What are some of the rules concerning stipends?

25. What language does our Church use in the greater part of the world? 26. For what purposes did the Roman Empire use it? 27. Why did Latin become the literary language of western Christendom? 28. Why does the use of Latin help the Church in regard to her doctrines? 29. Why does our Church not use the language of each country in her services?

Lesson 23

THE MASS—II

The Kinds of Masses. From day to day the Mass varies in many parts of its wording and in the ceremonies with which it is celebrated. These variations depend on the feast which is being observed, or on the special purpose for which the Mass is being offered, or on the rank of the celebrant.

1. A *Solemn Mass* (in Latin *Missa Solemnis*)[1] is celebrated with music, incense and the assistance of a deacon and a subdeacon.

The celebrant sings certain parts, the deacon chants the Gospel, and the subdeacon the Epistle.

2. A *Pontifical Mass* is a Solemn Mass celebrated by a bishop.

3. A *Papal Mass* is a Solemn Mass celebrated by the Pope.

[1] Missa Solemnis. Miss'-ah Sol-em'-niss.

4. A *High Mass* (in Latin, *Missa Cantata,*[1] *or* chanted Mass) is sung by a priest without deacon or subdeacon.

5. A *Low Mass* is celebrated without music, the priest reading the words throughout.

A server or *acolyte* is necessary, but where he cannot be had and when there is grave need of saying Mass, the priest may celebrate without him.

6. A *Parochial Mass* is the principal Mass offered in a parish church on Sundays and important festivals.

7. A *Capitular Mass* is the High Mass on Sundays and festivals, in Catholic countries, in churches that have a *chapter,* or body of canons.

These are priests whose principal duty is the recitation of the Divine Office daily "in choir," or together. The word *chapter* is from the Latin *capitulum.*[2]

8. A *Conventual Mass* (Latin, *conventus,*[3] an assembly) is the daily Mass offered before the chapter of canons.

9. A *Votive Mass* is one that does not correspond to the Office of the day, but is said at the choice of the celebrant.

It is permitted only on certain days. It is so named because it may be said on account of a "votum" or vow made by the priest.

10. A *Requiem Mass* is a Mass for the dead, celebrated in black vestments.

It takes its name from the opening words of its Introit:

1 Missa Cantata. Miss'-ah Can-tah'-tah.
2 Capitulum. Cap-it'-yu-lum.
3 Conventus. Con-ven'-tuss.

"Requiem aeternam dona eis, Domine"[1]—"Eternal rest give unto them, O Lord."

It may be a Solemn Mass, a High Mass or a Low Mass; and its wording varies according to the occasion or purpose for which it is celebrated—a *Funeral Mass,* a Mass on the *third, seventh* or *thirtieth day* after death (the thirtieth day Mass is often called the "Month's Mind"), an *Anniversary Mass,* a *Daily Requiem Mass,* or one of the three *Masses of All Souls' Day.*

QUESTIONS. 1. In what respects does the Mass vary from day to day? 2. On what do these variations depend? 3. What is a Solemn Mass? 4. What part of a Solemn Mass is chanted by the deacon? 5. What part by the subdeacon? 6. What is a Pontifical Mass? 7. What is a Papal Mass? 8. What is a High Mass, and what is it called in Latin? 9. What is a Low Mass? 10. May a priest say Mass without an acolyte? 11. What is a Parochial Mass? 12. What is a Capitular Mass? 13. What are canons? 14. What is a Conventual Mass, and whence is the name derived? 15. What is a Votive Mass? 16. May it be said on any day? 17. Whence does the Votive Mass get its name? 18. What is a Requiem Mass? 19. Whence does it get its name? 20. Name the kinds of Requiem Masses.

Lesson 24

THE GROWTH OF THE MASS—I

FROM THE BEGINNING TO THE GLORIA

The Mass according to the Roman Rite, as we have it at present in our churches, is the result of a gradual development. Some of its words and ceremonies are very ancient; others are of later origin.

[1] Requiem aeternam dona eis, Domine. Ray'-quee-em ay-ter'-nam doe'-nah ay'-iss, Dom'-in-ay.

In very early times, at the "Communion," as the Mass was then called, there were readings from the Scriptures, a sermon, psalms and hymns, prayers and a collection of alms. The Mass was usually celebrated on Sunday, the first day of the week, to distinguish the Christian service from the Jewish worship, which was held on the Sabbath, or Saturday. There was a "kiss of peace" and a public profession of faith; these have endured to our day, for the kiss of peace is given in Solemn Masses, and the Creed, a profession of faith, is a part of the Mass on many days.

The First Prayers are said at the foot of the altar-steps. They were formerly recited by the priest as a preparation for the Mass before he approached the altar. They consist of the forty-second Psalm, "Judica me"[1] (which is omitted in Requiem Masses and in the Passion time), the Confiteor and certain verses.

They became recognized as a part of the Mass only when the present Missal or Mass-Book came into use under St. Pius V, in 1570.

The Introit is the first matter read by the priest after he goes up to the altar. It changes from day to day, and often consists of a verse or two from a psalm.

It was originally a processional psalm, chanted as the celebrant and his attendants entered the sanctuary, and hence it gets its name of *Introit,* which means *entrance.* The Introits of many of the older feasts were arranged by Pope St. Gregory the Great (540-604).

Incensing is used in our Roman Rite at Solemn Masses, and in some parts of the world at ordinary High Masses.

[1] Judica me. Yoo'-dee-kah may.

It came into use originally in the East, and was adopted in the churches of western Europe about the fifth century.

Incense is used four times at ordinary Solemn Masses in our rite—before the *Introit,* at the chanting of the *Gospel,* at the *Offertory* and at the *Elevation.* In Solemn Masses of Requiem the first two incensings are omitted. (Consult Lesson 45.)

The Kyrie Eleison.[1] These words mean "Lord, have mercy," and are Greek—the only words of that language used in our Mass.

The Kyrie Eleison is a part of a kind of litany chanted at the Mass in early centuries in the East. The words *Kyrie Eleison* are now said alternately three times by the priest and the server, in honor of God the Father; then *Christe Eleison*[2] (Christ, have mercy) three times, in honor of God the Son; and *Kyrie Eleison* again three times, in honor of God the Holy Ghost.

The Gloria.[3] This is also called the *Greater Doxology* (from the Greek *doxa,*[4] praise or glory, and *logein,*[5] to speak) and the *Angelic Hymn,* being an enlarged form of the song of the angels at Bethlehem.

It is a translation of an old Greek hymn addressed to the Trinity and used in early times as a morning prayer. It was used at the Mass, according to some, from the time of Pope Telesphorus[6] (130 A.D.). It was sung at first only on Christmas Day; later, on other feasts of joy. Up to the eleventh century it could be used by bishops only, except on Easter Sunday. It is now said in nearly all Masses except those expressive of sorrow or penance—being omitted, however, in Votive Masses, excepting that of the Angels.

[1] Kyrie eleison. Kyrr′-e-ay ay-lay′-e-son.
[2] Christe eleison. Kris′-tay ay-lay′-e-son.
[3] Gloria. Glo′-ree-ah.
[4] doxa. dok′-sah.
[5] logein. log′-ein.
[6] Telesphorus. Tel-ess′-fo-russ.

QUESTIONS. 1. According to what rite is the Mass said in our churches? 2. What was the Mass called in very early times, and what was done at it? 3. On what day was the Mass usually celebrated in those times, and why? 4. Name some parts of that early service which have endured to the present time.

5. Where are the first prayers of the Mass said? 6. When were they said originally? 7. Of what do they consist? 8. When did they become a regular part of the Mass?

9. What is the Introit? 10. What was it originally? 11. What is the meaning of the word *introit?* 12. Who gave us many of the older Introits?

13. At what Masses in our rite is incensing used? 14. Where did it begin, and when did it come into use in the Western Church? 15. At what parts of a Solemn Mass is it used? 16. How often is it used at Solemn Requiem Mass?

17. What in the meaning of the words *kyrie eleison,* and of what language are they? 18. What was the Kyrie Eleison originally? 19. How are each of the Persons of the Trinity honored in this prayer?

20. What are the other names of the Gloria? 21. What is the derivation of *doxology?* 22. Why is the Gloria called the "Angelic Hymn?" 23. How was it used originally? 24. Give its history as part of the Mass. 25. In what Masses is it now used?

Lesson 25

THE GROWTH OF THE MASS—II

FROM THE COLLECTS TO THE CREED

The Collects are the prayers said or sung immediately after the Gloria, or after the Kyrie if the Gloria is not said. They are so called because in

ancient times the meeting of the clergy and people for worship was known as a *collecta*[1] or *collectio*[2] —an assembly.

The number of Collects varies in the Mass from day to day; the first is the Collect proper to the Mass which is being said, and others are often added—"commemorations" of various saints, and additional prayers prescribed for various purposes.

The Epistle is the reading that takes place after the Collects. At a Solemn Mass, besides being read by the celebrant, it is chanted by the subdeacon.

The name *Epistle* is used because these readings are often taken from the Epistles (or letters) of the Apostles, which form a large part of the New Testament. The same, however, is sometimes inaccurate, for the readings are sometimes from other parts of the Bible.

The Gradual, Alleluia and Tract are short readings which follow the Epistle, varying according to the day and the season of the year. They were originally whole psalms, but after a time they were shortened to a few verses.

The *Gradual* takes its name from the Latin *gradus*,[3] a step, because in former ages a chanter intoned the first verse of the psalm from an elevated platform called an *ambo*.

The *Alleluia*[4] is used during most of the year, being omitted in seasons of penance and on some other days. It is a short reading of a joyful nature. The word *alleluia* is Hebrew, and signifies *praise God*.

The *Tract*, on the other hand, is used in the Masses from Septuagesima[5] to Holy Saturday (a season of penance).

[1] collecta. col-lect'-ah.
[2] collectio. col-lect'-see-oh.
[3] gradus. grah'-duss.
[4] Alleluia. Al-lay-loo'-yah.
[5] Septuagesima. Sep-too-ah-jay'-see-mah.

The word signifies something read or sung without interruption.

The Sequences are hymns used on certain occasions at this part of the Mass. They were once very numerous, but the Council of Trent (1545-1564) abolished all but five of them. They are as follows:

1. The "*Victimae Paschali*"[1] (To the Paschal Victim), used at Easter. It was written by a priest named Wipo,[2] about 1048.

2. The "*Lauda, Sion, Salvatorem*"[3] (Praise the Saviour, O Sion), used in the Mass of the Blessed Sacrament on the feast of Corpus Christi. It was composed by St. Thomas Aquinas in 1264.

3. The "*Stabat Mater,*"[4] probably written about 1306 by Giacopone da Todi.[5] It tells of the sorrows of Mary at the crucifixion of her Son, and is used on the two feasts of the Seven Dolors.

4. The "*Veni, Sancte Spiritus*"[6] (Come, Holy Ghost), is used at Pentecost, and is attributed to Robert, King of France, who died in 1031.

5. The "*Dies Irae*"[7] (Day of Wrath), describes the General Judgment. It is used in Requiem Masses. It was written in the thirteenth century by Thomas of Celano,[8] and is the finest example of Latin sacred poetry.

The Gospel. A selection from the Holy Gospels is read or sung in every Mass, varying from day to day. At Solemn Masses it is also chanted by the deacon.

The part selected for each Mass is often appropriate to

[1] Victimae Paschali. Vik'-tim-ay Pass-cah'-lee.
[2] Wipo. Wee'-po.
[3] Lauda, Sion, Salvatorem. Loud'-ah See'-on Sal-vah-toe'-rem.
[4] Stabat Mater. Stah'-baht Mah'-tair.
[5] Giacopone da Todi. Jacko-po'-nay dah Toe'-dee.
[6] Veni, Sancte Spiritus. Vay'-nee, Sank'-tay Spee-'-ree-tuss.
[7] Dies Irae. Dee'-aze E'-ray.
[8] Celano. Chay-lah'-no.

the festival or season. The arrangement for the Sundays and for the older feasts is attributed to St. Jerome.

During the reading of the Gospel at an ordinary Mass or during the chanting of it at a Solemn Mass, all *stand,* as a mark of respect for the Word of God.

The Gospel is read or chanted on the left side of the altar or sanctuary (which is therefore called the "Gospel side"), because in ancient times there was a platform (the *ambo)* on this side, from which the deacon read the Gospel, facing toward the men of the congregation, who were all on the opposite or right-hand side of the church.

The Sermon. Since the days of the Apostles it has been customary to have a sermon or instruction preached at the Mass after the Gospel.

The sermon was given in early times at this part of the Mass that it might be heard by the *catechumens,* those under instruction but not yet baptized; they were sent out of the church after the sermon.

The Creed. A profession of faith, recited at the Masses on Sundays and on many other days, is called the *Nicene Creed,* because it was largely drawn up by the Council of Nice,[1] or Nicæa,[2] in the year 325.

Its use at Mass began in Spain in 589. At first it was said after the Consecration. Its use after the Gospel was ordered in 1014 by Pope Benedict VIII.

It is omitted in Masses of martyrs, confessors and female saints (except the Blessed Virgin and St. Mary Magdalen), on vigils, and in Votive and Requiem Masses.

After the Gospel or Creed the priest says, "Dominus vobiscum,"[3] and then "Oremus"[4] (Let us pray), but he

[1] Nice. Neece.
[2] Nicaea. Nee-say'-ah.
[3] Dominus vobiscum. Dom'-in-us vo-biss'-cum.
[4] oremus. o-ray'-muss.

says no prayer. The word *oremus* is used because in the earliest centuries the people at this part of the Mass offered prayers together—a kind of litany being recited by a deacon, to which all responded.

QUESTIONS. 1. What are the Collects? 2. Why are they so-called? 3. What can you say of their number?

4. What is the Epistle? 5. What minister chants it at a Solemn Mass? 6. Why is it called the "Epistle," and is this name always accurate?

7. What short readings follow the Epistle, and what were they originally? 8. Why is the Gradual so-called? 9. When is the Alleluia omitted? 10. What is the meaning of the name? 11. When is the Tract used, and what is the meaning of the name?

12. What are the Sequences? 13. Name the Sequences now in use. 14. When is the "*Victimae Paschali*" used? 15. What is the meaning of the title? 16. Who wrote it, and when? 17. Who wrote the "*Lauda, Sion, Salvatorem,*" and when? 18. What does the name mean? 19. In what Mass is it used? 20. When and by whom was the "*Stabat Mater*" written? 21. What does it describe, and when is it used? 22. Who probably wrote the "*Veni, Sancte Spiritus,*" and when is it used? 23. What is the meaning of "*Dies Irae?*" 24. What does the hymn describe, and in what Masses is it used? 25. Who wrote it, and when?

26. What minister chants the Gospel at a Solemn Mass? 27. Who probably arranged the Gospels for the Sundays and the older feasts? 28. What is the proper attitude during the Gospel, and why? 29. Why is the Gospel said or chanted at the left side of the altar or sanctuary?

30. How old is the custom of having a sermon after the Gospel? 31. Why was it given at this part of the Mass in early times?

32. What Creed is used in the Mass, and why is it so named? 33. When and where was it first used, and at what part of the Mass? 34. Who placed it after the Gospel,

and when? 35. In what Masses is it omitted? 36. Why does the priest say "Oremus" when he offers no prayer?

Lesson 26

THE GROWTH OF THE MASS—III

FROM THE OFFERTORY TO THE HANC IGITUR

The Offertory is the real beginning of the Eucharistic Mystery. The priest, having read a few lines known as the Offertory (which vary from day to day), takes bread and wine, as our Saviour did at the Last Supper, and offers them to God.

The collection is taken up at this part of the Mass, and is called the "offertory collection," because in early times the people presented the bread and wine for the Sacrifice. Later it became customary to give money instead.

The bread is offered with a prayer, "Receive, O Holy Father, Omnipotent and Eternal God, this oblation," etc. A little water, blessed with a short prayer, is mingled with the wine in the chalice—a symbol of the two natures in Christ, and a remembrance of the blood and water which flowed from His pierced side at the crucifixion; and the chalice is offered with a prayer.

At a Solemn Mass the deacon holds and offers the chalice with the celebrant, because in ancient times he had special charge of the chalice. He also gave Holy Communion from it to the faithful in the days when they received the Eucharist under both forms.

The incensing of the bread and wine and of the whole altar, at the Offertory of a Solemn Mass, goes back to the fourteenth century.

The Lavabo is the washing of the priest's fingers. It is so called from the first word of the 25th Psalm, recited by the priest during the wash-

ing: "Lavabo inter innocentes manus meas"[1] (I will wash my hands among the innocent).

The next prayer, "Receive, O Holy Trinity, this oblation" came into general use only after the revision of the Missal in 1570.

The priest then, turning towards the people, says "Orate, fratres"[2] (Pray, brethren). This was introduced into the Mass about the fourteenth century.

The Secret Prayers are one or more prayers said in a low tone, resembling and corresponding in number to the Collects said earlier in the Mass.

The Preface is the real beginning of the Canon of the Mass. It is a prayer of thanksgiving. The name means *the introduction,* because it leads us to the solemn part of the Mass.

In early times there were more than one hundred different Prefaces. We now have thirteen—the latest being those for Requiem Masses and for feasts of St. Joseph (prescribed by Pope Benedict XV).

The Preface is selected according to the season, the kind of festival, or the Mass which is being said.

The Sanctus. The Preface ends with the words of the Angels in Heaven: "Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth"[3] (Holy, Holy, Holy, Lord God of Hosts)—a beautiful prayer of adoration.

In Solemn Masses it is sung by the choir. Its use in the Mass is mentioned as early as the fifth century. The word *sabaoth* (hosts, or armies) is Hebrew.

[1] Lavabo inter innocentes manus meas. Lah-vah'-bo in'-tair in-no-sen'-tays mah'-nuss may'-ass.

[2] Orate, fratres. O-rah'-tay, frah'-trays.

[3] Sanctus, Dominus Deus Sabaoth. Sank'-tuss, Dom'-in-us Day'-us Sah'-bah-oath.

The Canon of the Mass. This is the most solemn part of the Holy Sacrifice, for in it the great mystery of the Transubstantiation takes place; the bread and wine are changed into the Body and Blood of Christ.

The word *canon* is Greek, meaning a rule or method—signifying that this part of the Mass is said usually without variation.

The Canon ends just before the Pater Noster,[1] although in the Mass-Book the heading "Canon Missae"[2] (Canon of the Mass) goes on to the end of the Mass.

In the first part of the Canon the priest prays for the Church, for the Pope and the Bishop (mentioning the first name of each), and for the faithful. He then makes the *Commemoration of the Living,* praying silently for a few moments for all the living whom he wishes to remember in the Mass. The next prayer brings in a list of saints, including the Mother of God, the Apostles, and twelve illustrious male martyrs.

A prayer, *Hanc igitur oblationem*[3] (Therefore this offering), asks God to accept the oblation. During it the priest's hands are held horizontally over the bread and wine.

QUESTIONS. 1. What can you say of the Offertory? 2. Why is the collection taken up at this part of the Mass, and what is it called? 3. What prayer is used in offering the bread? 4. Why is water put into the chalice? 5. Why does the deacon offer the chalice with the priest, at a Solemn Mass? 6. How old is the incensing at this part of the Mass?

7. What is the Lavabo, and why is it so named? 8. What is the next prayer, and how old is it? 9. What is the meaning of *Orate, fratres,* and when was it introduced into the Mass? 10. What are the secret prayers?

11. What prayer begins the Canon of the Mass? 12.

[1] Pater Noster. Pah'-tair Noss'-tair.
[2] Canon Missae. Can'-on Miss'-ay.
[3] Hanc igitur oblationem. Hank idj'-it-oor ob-laht-see-oh'-nem.

What is the nature of the Preface? 13. What does the word *preface* mean? 14. What can you say regarding the number of the Prefaces? 15. How do they vary?

16. What can you say of the Sanctus? 17. How old is it? 18. What does *sabaoth* mean?

19. What is the Canon of the Mass? 20. What is the meaning of the word *canon,* and why it is applied to this part of the Mass? 21. When does the Canon of the Mass end? 22. In the first part, for what and for whom does the priest pray? 23. What is the Commemoration of the Living? 24. What saints are mentioned in the next prayer? 25. What is the meaning of *Hanc igitur oblationem?* 26. How does the priest hold his hands during this prayer?

Lesson 27

THE GROWTH OF THE MASS—IV

FROM THE CONSECRATION TO THE PATER NOSTER

The Consecration. The priest reads, in Latin, the following passage, which contains the *words of consecration* spoken by our Blessed Saviour at the Last Supper:

"Who the day before He suffered, took bread into His holy and venerable hands, and with His eyes lifted up to heaven unto Thee, God, His almighty Father, giving thanks to Thee, He blessed, broke and gave to His disciples, saying: Take and eat ye all of this: For THIS IS MY BODY."

Another introduction, "Simili modo"[1] (In like manner), leads to the words of consecration said over the chalice, which are: "For THIS IS THE CHALICE OF MY BLOOD, of the new and eternal testament; *the mystery of faith,* which shall be shed for you, and for many, for the remission of sins."

Then follow the words: "As often as ye do these things,

[1] Simili modo. Sim'-il-ee mo'-do.

ye shall do them in memory of Me"—by which the Apostles and their successors have received the power to offer the same Sacrifice as that offered by our Lord at the Last Supper.

The words of consecration have not always been precisely the same in past ages. The words *the mystery of faith* are not found in any of the Gospels, and it is supposed that in early times these words were an exclamation uttered by the deacon to announce to the people that the great Mystery of Faith was accomplished—that God was present on the altar.

The Elevation. After the priest has pronounced the words of consecration over the bread, he genuflects in adoration, raises the Sacred Host so that It may be seen by all the people, and then genuflects again. The elevation of the chalice is done in like manner, after the pronouncing of the words.

The elevation of the Host was introduced about the year 1200, and was first ordered by Eudes de Sully, Bishop of Paris. The genuflexions were prescribed by the revised Missal of 1570. The elevation of the chalice came a little later than that of the Host.

Sanctuary Gong.

At a Solemn Mass the Blessed Sacrament is incensed at the two elevations; this began among the Dominicans, and was adopted in Rome about the end of the fourteenth century.

At the Elevation the people may bow in adoration, or may look at the Blessed Sacrament—an ancient practice, to which Pius X attached an indulgence.

The *ringing of the bell* has come to be a part of the ceremonies of the Mass, although it is not required at a Solemn Mass, but is merely tolerated. It is customary to sound the sanctuary bell or gong three times at the *Sanctus,*

once at the *Hanc igitur,* three times at each elevation, and three times at the *Domine, non sum dignus;*[1] and if Holy Communion be given, the bell may be rung again three times at the repetition of the same words.

After the Elevation, in the next prayer, the priest mentions the Passion, Resurrection and Ascension of our Blessed Lord. In the next, he makes the sign of the cross over the Sacred Body and Blood—not that he can bless Them, but because this prayer was formerly *before* the consecration, and by these crosses the priest blessed the bread and wine. When the prayer was placed after the consecration, the crosses were retained.

The Commemoration of the Dead. During this prayer the priest remains silent for a few moments, to remember the souls for whom he wishes to pray. Then comes the prayer *for those present,* beginning with the words *"Nobis quoque peccatoribus"*[2] (Also for us sinners), spoken aloud, that the people may know that he is praying for them.

In this prayer there is another list of saints—including several women, whose names were probably inserted by Pope St. Gregory the Great.

The Canon ends with the words: "Through Him, and with Him, and in Him, is unto Thee, God the Father Almighty, in the unity of the Holy Ghost, all honor and glory." Here the priest slightly elevates the Host and chalice together.

The Pater Noster.[3] This prayer, the "Our Father," given to us by our Blessed Lord Himself, has always formed a part of the Mass. In the early ages it was said after the Communion. St. Gregory

[1] Domine, non sum dignus. Dom'-in-ay non sum dig'-nuss.
[2] Nobis quoque peccatoribus. No'-biss quo'-quay peck-ah-toe'-ree-buss.
[3] Pater Noster. Pah'-tair noss'-tair.

assigned it to its present place. At a Solemn or High Mass it is chanted by the celebrant.

Following it is an *embolism,* or added prayer, repeating and enlarging the last words of the Pater Noster, asking deliverance from evil, past, present and future.

Division of Sacred Host.

Shortly after the Pater Noster the priest divides the Sacred Host into three parts, of which the smallest is dropped into the chalice. This may be a survival of a common way of mixing bread and wine at meals, as our Lord did at the Last Supper. In its present form, the practice goes back to the fourteenth century.

QUESTIONS. 1. Give the words of consecration pronounced over the bread. 2. Over the wine. 3. By what words of our Lord were the Apostles and their successors empowered to offer the Holy Sacrifice? 4. How do you explain the words *the mystery of faith?*

5. Describe the two elevations. 6. When did the elevation of the Host begin, and by whom was it first ordered? 7. When were the genuflexions prescribed? 8. When did the elevation of the chalice begin? 9. At what kind of Mass is incensing used at the elevation, and when did this begin? 10. What may be the attitude of the people during the elevations? 11. Is the bell required at a Solemn Mass? 12. At what parts of the Mass and how often is the bell usually rung? 13. What events in the life of our Lord are mentioned in the prayer following the Elevation? 14. How do you explain the signs of the cross made over the Sacred Body and Blood of Christ?

15. Describe the Commemoration of the Dead. 16. What words begin the prayer for those present, and why are they said aloud? 17. Who probably inserted the names of female saints into this prayer? 18. With what words does the Canon end, and with what ceremony?

19. Who gave us the Pater Noster? 20. At what part of the Mass was it formerly said, and who assigned it to its present place? 21. What is the name given to the added prayer after the Pater Noster? 22. Describe this prayer. 23. Describe the division of the Sacred Host. 24. What was the probable origin of this practice, and how old is its present form?

Lesson 28

THE GROWTH OF THE MASS—V

FROM THE AGNUS DEI TO THE END

The Agnus Dei.[1] This is a threefold petition to the Lamb of God, asking for mercy and peace for us who are living. In Requiem Masses it is varied —asking rest for the souls departed. It reminds us of the words of St. John the Baptist at the Baptism of our Lord: "Behold the Lamb of God; behold him who taketh away the sins of the world." (John 1, 29.) It was introduced into the Mass by Pope Sergius I, about the year 700.

Next come three prayers (two at a Requiem Mass) in preparation for the priest's Communion. After the first of these (in Solemn Masses which are not of Requiem) the *Kiss of Peace* is given. The priest places his hands against the deacon's shoulders, with the words: "Peace be with you"; the deacon transmits the blessing to the subdeacon and to the other clergy present. This is a very ancient custom, and is a symbol of fellowship and unity.

The Priest's Communion. The priest says three times: "*Domine, non sum dignus,*" etc. (Lord, I am not worthy that Thou shouldst enter under my roof; but only say the word, and my soul shall be

[1] Agnus Dei. Ag'-nuss Day'-ee.

healed.)—recalling the prayer of the humble centurion in the Gospel. These words were authorized by the revised Missal of 1570. The priest then receives the Sacred Host, and afterwards the Precious Blood from the chalice.

The Communion of the People. In early times the Sacred Host was put into the hand of the communicant, who himself placed It on his tongue. He then drank from the chalice, which was held by the deacon. The placing of the Host on the tongue by the priest began about the year 600. The receiving of Holy Communion "under two kinds"—that is, drinking from the chalice after receiving the Sacred Host—continued in many parts of the world until the twelfth century, and is still observed in some Eastern Rites.

Holy Communion in church is received *fasting,* by both priest and people; that is, they have taken neither food nor drink since midnight. If Holy Communion is received *at home* after a month of illness, and the communicant is able to fast only with some difficulty, he may communicate (as often as twice a week) after having taken *liquids* of any kind; and when Holy Communion is given as *Viaticum* (Latin, food for a journey), in preparation for death, it may be received once a day, at any hour, even after a meal.

The "Communion." After the chalice has been purified and covered with its veil, the priest reads the "Communion"—so called because it was formerly sung by the choir while the people received Holy Communion.

It varies from day to day, as is the case with the following prayer or prayers known as the "Postcommunion" (after Communion), which resemble and correspond in number to the Collects said early in the Mass.

The Dismissal. The deacon at a Solemn Mass, and the priest at others, then *dismisses* the people with the words *"Ite, missa est"*[1] (Go, it is the dismissal). In some Masses the words are *"Benedicamus Domino"*[2] (Let us bless the Lord), and in Masses of Requiem they are *"Requiescant in pace"*[3] (May they rest in peace).

However, the people should not then leave the church, because a few other things have been added to the Mass in rather recent times. These are the prayer called the *"Placeat,"*[4] originally a private devotion after the Mass; the *Blessing,* formerly given as the priest was passing to the sacristy; and the *Last Gospel* (usually from the first chapter of St. John), which was once a part of the prayers after Mass. All of these were authorized as parts of the Mass by Pope St. Pius V at the revision of the Missal in 1570.

The Mass ends with the pious ejaculation *"Deo gratias"*[5] (Thanks to God). The prayers recited at the foot of the altar-steps at a Low Mass are not a part of the Mass; they were ordered by Leo XIII in 1884.

QUESTIONS. 1. What is the Agnus Dei in the Mass? 2. How is it varied in Requiem Masses? 3. Of what does it remind us?

4. How many prayers follow the Agnus Dei at an ordinary Mass, and at a Requiem Mass? 5. Describe the Kiss of Peace. 6. Of what is it a symbol?

7. What words does the priest use before his Communion, and what is their meaning in English? 8. Whence do we get these words? 9. When were they authorized for the Mass?

10. How was Holy Communion given to the people in

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early times? 11. When did the practice begin of placing the Host on the tongue? 12. How long did the practice continue of receiving "under two kinds"? 13. What do we mean by fasting for Communion? 14. What exceptions are made for persons at home?

15. Why is the "Communion" of the Mass so called? 16. What is the name of the following prayer or prayers?

17. Who announces the *dismissal* at a Solemn Mass, and who at an ordinary Mass? 18. What words are used ordinarily, and what do they mean? 19. What words are used in some Masses, and what do they mean? 20. What words are used in Requiem Masses, and what do they mean? 21. Why is it wrong to leave the church at the *dismissal?* 22. What was the Placeat originally? 23. When was the Blessing given formerly? 24. Whence is the Last Gospel usually taken, and what was it originally? 25. Who authorized these additions to the Mass, and when? 26. What are the last words of the Mass? 27. What can you say of the prayers said at the foot of the altar-steps?

Lesson 29

THE REQUISITES FOR THE MASS—I

The Church has made many rules concerning the things necessary for the lawful celebration of the Mass. She prescribes the *place* of the Sacrifice, the *altar* and its coverings, the *crucifix* and the *candles,* the *bread and wine,* the *altar-cards* and the *Missal,* the *sacred vessels* with their veils and linens, and the *vestments* of the priest and other ministers.

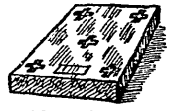
The vestments are described in Lessons 34, 35 and 36. The other requisites are treated in detail in this and the next lesson.

The Place. By ordinary Church law, Mass should be celebrated only in a church, or in a chapel blessed by lawful authority.

With permission, however, it may be offered in a hall, private house, barracks, on ship-board, in the open air, etc.

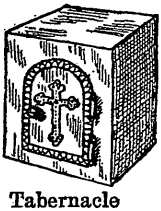
The Altar. This is absolutely necessary for the lawful celebration of Mass. It is a table, representing that at which, at the Last Supper, our Lord instituted the Holy Eucharist.

It may be: 1. A *portable altar* or altar-stone, consecrated by a bishop—an oblong slab of stone, measuring perhaps ten by twelve inches, and encased usually in waxed cloth. It has on its upper surface *five crosses* cut into the stone, and near its front edge a "sepulchre" or cavity containing relics of saints and sealed with a cemented stone lid. The practice of placing relics within the altar goes back to the days of the catacombs, when the flat-topped tombs of martyrs were used as altars.


Altar-Stone.

2. A *fixed altar,* in which the whole top is formed of a large altar-stone with its crosses and sepulchre, resting upon stone sides or columns, the whole being built up from the ground on stone or brick foundations.

The Tabernacle. An altar on which the Blessed Sacrament is kept has a tabernacle—a strong locked box, lined and curtained on the interior with silk, and situated at the rear of the altar-table, in the centre. It takes its name from the Latin *tabernaculum,*[1] a tent. This is sometimes explained by the fact that in early ages the altar was surmounted by a canopy by which, at certain parts of the Mass, the altar was concealed from the people. A silken veil, known as the *tabernacle veil,* varying in color according to the day, hangs before the tabernacle-door.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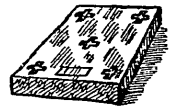
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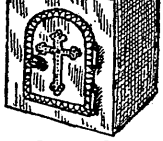
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[1] Tabernaculum. Tab-er-nak'-yu-lum.

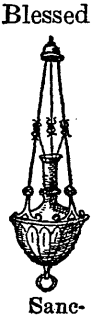
The *Altar-Cloths.* An altar must have three cloths of white linen, of which the two lower ones should be of nearly the same dimensions as the altar-table; the upper linen is to be long enough to touch the floor at each end of the altar.

Hanging in front, there may be an *antependium*[1] (Latin, hanging before), a drapery covering the entire front of the table and varying in color according to the Mass celebrated.

The Crucifix and Candles. Over the altar is placed a *crucifix;* and on the altar or on its rear shelves, during the Mass, there must be *lighted candles.*

These must be of unbleached beeswax, and must be *blessed.* Substitutes for wax are only allowed in cases of great necessity.

At a Low Mass said by a priest *two* candles are to be used; at a bishop's Low Mass, *four;* at a High Mass sung by a priest, *six;* at a bishop's Solemn Mass (a Pontifical Mass), in his own diocese, *seven;* and at a Mass offered before the Blessed Sacrament exposed, at least *twelve.* At Masses of more than ordinary importance, such as those on great festivals, additional candles may be used.



Sanctuary Lamp.

On the side table, called the *credence,* where the wine and water are kept, it is customary to have another candle, which is lighted at the Sanctus and extinguished after the priest's Communion. If a bishop celebrates the Mass, two of these candles are used.

It is required that a lamp shall burn continuously before an altar on which the Blessed Sacrament is kept. This is known as the *sanctuary lamp.* The oil used in it should be olive oil; but if this is not easily procurable, a substitute may be used. In our country the use of cotton-seed oil is common.

[1] antependium. an-tay-pen'-dee-um.

The Bread. The Roman Church uses at Mass bread which is *unleavened*—that is, made without yeast. This practice probably began in the eighth century.

In the East, all Christians except the Armenians and the Maronites use leavened bread. Either kind is valid for the Holy Sacrifice, but every Church must keep to the kind required by its own liturgy. Our Lord probably used unleavened bread at the Last Supper, because He was observing the Passover of the Jews, when this bread only was used.

Large Altar-Bread.

The breads for the altar are baked between heated irons upon which, for the large breads, is stamped some pious emblem, such as a crucifix and I H S; the small ones may be plain. In the Roman Rite both are circular in form—which goes back to the third century. A circle is an emblem of eternity, because it has no beginning and no end.

The Wine. This must be real wine, fermented or alcoholic, made from grapes—not merely grape-juice. In the Mass, a little water, blessed with a short prayer, is mingled with it—reminding us of the blood and water which flowed from the pierced side of our Saviour on the cross.

Cruets.

The wine and water are served in small flasks called *cruets,* usually of glass, so that the wine may be distinguished from the water, although precious metals may be used.

Missal and Stand.

A small *basin* and a towel are provided for the washing of the priest's fingers.

On the altar are placed three *altar-cards,* usually framed, containing the words of certain parts of the Mass; these are an aid to the priest's memory. Also there is a

Missal or Mass-Book (Lesson 51); this is mounted on a book-stand, which may be covered with a drapery of the color of the day's vestments.

The altar, except in the penitential seasons, may be decorated with flowers and other ornaments.

QUESTIONS. 1. Name the principal things which the Church requires for the celebration of Mass. 2. By ordinary Church law, where may Mass be said? 3. Where by permission?

4. What is an altar? 5. Name the two kinds? 6. Describe a portable altar. 7. How old is the practice of placing relics in altars? 8. Describe a fixed altar. 9. Describe a tabernacle. 10. Why is it so called? 11. What should hang before the door? 12. Describe the altar-cloths. 13. What may hang before the altar, and what is the meaning of its name?

14. What is placed over the altar? 15. What kind of candles are used? 16. At a priest's Low Mass, how many are used? 17. At a bishop's Low Mass? 18. At a priest's High Mass? 19. At a Pontifical Mass? 20. At a Mass before the Blessed Sacrament? 21. When are additional candles used?

22. What is the side table called? 23. What is placed upon it? 24. How many candles are used here at a bishop's Mass? 25. What is the sanctuary lamp? 26. What is burned in it? 27. What substitute is often used in our country?

28. What kind of bread is used in the Mass in our rite? 29. How old is this practice? 30. What kind is used in most Eastern liturgies? 31. Could a priest of the Roman Rite use leavened bread? 32. What kind was probably used by our Lord, and why? 33. How are altar-breads made? 34. What emblem is often stamped on the large breads? 35. What can you say of the shape of altar-breads, and of its meaning?

36. What is the rule concerning wine? 37. What is

mingled with it, and why? 38. Of what are cruets usually made, and why? 39. What are provided for the washing of the priest's fingers?

40. How many altar-cards are used? 41. Why are they used? 42. How is the Missal supported? 43. What else may be placed on the altar?

Lesson 30

THE REQUISITES FOR THE MASS—II

The Sacred Vessels. These are the *chalice,* the *paten,* the *ciborium,* the *ostensorium* and the *pyx.*

The Chalice. The priest uses a chalice (Latin, *calix,*[1] a cup) at Mass, because our Lord used one at the Last Supper.

A chalice is usually from eight to eleven inches in height, and consists of a wide base, a stem with a knob midway, and a cup. The whole may be of gold or silver, or the cup only. On account of poverty, it is permitted to make the cup of inferior metal. If any metal but gold is used for the cup, the interior must be heavily gold-plated.

Chalice and Paten.

The Paten. This is a circular dish resembling a saucer, of the same material as the chalice. It is used to hold the bread at the Offertory of the Mass, and later to hold the Sacred Host.

The name is from the Latin *patena,*[2] a flat dish.

The chalice and the paten must be consecrated by a bishop, who, in the blessing, anoints them with holy

[1] calix. cah′-lix.
[2] patena. pat′-en-ah.

Chalice-Veil and Burse.

Pall.

Ciborium.

Communion Paten.

chrism. The blessing of the chalice goes back to the time of St. Gregory the Great (590-604); that of the paten to about the eighth century.

By the new code of Church law, it is no longer necessary to have a chalice re-consecrated when the interior has been re-plated.

The Chalice-Veil. This covers the chalice at the beginning and the end of the Mass, and is of the same material and color as the vestments. Upon it rests a *burse,* a flat pouch of the same color, in which the *corporal* is kept—the square linen cloth which is spread upon the altar during the Mass to receive the Host and chalice. The name *burse* is from the Latin *bursa*[1] a pouch or purse; *corporal* is from *corpus,*[2] a body. The corporal represents the winding-sheet used at the burial of Christ.

The Purificator. This is a folded piece of linen, draped across the chalice. It is used for cleansing its interior and for purifying the priest's fingers.

The Pall. This is a piece of linen, about six or seven inches square, usually stiffened with cardboard, and used to cover the chalice. Its use began about the year 1200.

The Ciborium.[3] This is the vessel which contains the small Hosts used for the Communion of the people. Its name signifies a food-vessel, from the Latin *Cibus,*[4] food.

It is in shape somewhat like a chalice, but usually has a

1 bursa. burr′-sah.
2 corpus. corr′-pus.
3 ciborium. see-bo′-ree-um.
4 cibus. see′-bus.

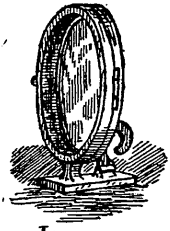
larger bowl, and has a cover. The interior is gold-plated. When it contains the Blessed Sacrament it is enshrouded in a silk drapery, always white or gold in color.

A *Communion paten* is often used at the giving of Holy Communion, being held under the chin of the communicant. It resembles the paten of the Mass, but frequently has a handle, and does not require a blessing.

Ostensorium.

The Ostensorium,[1] also called the *monstrance* (from the Latin *ostendere*[2] and *monstrare*,[3] to show), is used to hold the Sacred Host in the Benediction of the Blessed Sacrament and in processions.

The body of this vessel is often made in the form of rays radiating from the centre, in which there is a receptacle for a large Host. This is removable, and is known as a *luna*,[4] or *lunula*[5] (Latin, a moon or a little moon).

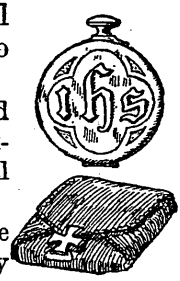


Luna.

The Pyx. This is a small vessel used in carrying the Holy Eucharist to the sick.

It is a small ciborium, but is shaped much like a watch. It is kept in a silk-lined case called a burse, with a small corporal and purificator.

The ciborium, the pyx and the luna of the ostensorium are blessed. In our country this may be done by a priest.



Pyx and Its Burse.

A sacred vessel, if it contains the Blessed Sacrament, must not be touched by anyone, except a priest

[1] ostensorium. oss-ten-so′-ree-um.
[2] ostendere. oss-tend′-er-ay.
[3] monstrare. mon-strah′-ray.
[4] luna. loon′-ah.
[5] lunula. loon′-yoo-lah.

or a deacon, except in grave necessity. If the vessel be empty, it may be handled by clerics (even though not in sacred orders), or by those who have obtained permission —such as repairers of such articles. All others who may handle a sacred vessel should use a cloth, to prevent direct contact.

QUESTIONS. 1. Name the sacred vessels. 2. Why is a chalice used at Mass? 3. What is the Latin name, and its meaning? 4. Describe a chalice. 5. What is a paten? 6. For what is it used? 7. What is the Latin name, and its meaning? 8. Who blesses the chalice and paten? 9. How old is the blessing of each? 10. If a chalice is re-plated, must it be re-consecrated? 11. What is a chalice-veil? 12. What is a burse? 13. What is a corporal? 14. What is the derivation of *burse* and *corporal?* 15. What does the corporal represent? 16. What is a purificator, and for what is it used? 17. What is a pall? 18. How old is its use?

19. What is a ciborium? 20. What does its name mean? 21. Describe a ciborium. 22. What is a Communion paten?

23. What is an ostensorium, and what is its other name? 24. Give the derivation of each name. 25. Describe an ostensorium. 26. What is the central receptacle called, and what do its names mean?

27. What is a pyx? 28. Describe it. 29. In what is it kept, and what linens go with it? 30. Who may bless the ciborium, pyx and luna? 31. What are the rules about touching the sacred vessels?

PART V

THE SACRAMENTALS

LESSON 31

THE SIGN OF THE CROSS

A Sacramental is anything set apart or blessed by the Church to excite good thoughts and to increase devotion, and through these movements of the heart to remit venial sin.

The Sign of the Cross is the most important of the sacramentals, being a symbol of our deliverance from the power of Satan, and an emblem of God's mercy manifested through the crucifixion of our Saviour on the cross of Calvary.

It consists in making a movement, with the hands or with some other object, in the form of a cross.

The ordinary method of making the sign of the cross is as follows: Put the right hand to the forehead and to the breast, and to the left and the right shoulder, saying: "In the name of the Father and of the Son and of the Holy Ghost. Amen."

The words and the action form a *summary of our faith.* We say: "In the *name*"—not "names"—expressing thus the *unity* of God. We mention the three Persons, the Father, the Son and the Holy Ghost, thus showing our faith in the *Blessed Trinity.* The cross itself, made with the hand, manifests our belief in the *incarnation, death* and *resurrection* of our Saviour, and shows that we regard Him

not only as God but as man—for unless He possessed a human nature He could not die.

By making the sign of the cross and saying the words we may gain an *indulgence* of fifty days—granted by Pope Pius IX in 1863. If we use holy water to make the sign, we may gain an indulgence of one hundred days.

The use of the sign of the cross in Catholic worship probably goes back to the time of the Apostles. In those early days it was usually made very small, by a slight movement of the finger or thumb, so as not to attract the attention of pagan persecutors.

The *triple* sign of the cross was common in the Middle Ages, but is not generally in use now except at the beginnings of the Gospels at Mass. It is made by marking the forehead, the lips and the breast with a small cross, using the thumb; and it reminds us that we should worship God with our minds, our lips and our hearts.

The sign of the cross is used in the administration of all the *sacraments,* in all of the Church's *blessings,* and at the beginning and end of public and private *prayers.* In the ceremonies of Baptism it is made fourteen times; in Extreme Unction, seventeen times. In the blessing of holy water it is made twelve times. In the Mass it is used in various ways no less than fifty-one times.

QUESTIONS. 1. What are sacramentals? 2. Why is the sign of the cross the most important of the sacramentals? 3. In what does it consist? 4. Show the ordinary way of making the sign of the cross. 5. How does the sign of the cross express our belief in the unity of God? 6. How does it show our faith in the Trinity? 7. What does it manifest concerning our belief in our Lord's humanity? 8. What indulgences may be gained by making it? 9. How old is this practice? 10. How was the sign of the cross made usually in early times, and why? 11. When is the

triple sign of the cross used at the present time? 12. How is it made? 13. Of what does the triple sign remind us? 14. Mention some of the uses of the sign of the cross in the Church's liturgy. 15. How often is it used at the administration of Baptism? 16. Of Extreme Unction? 17. In the blessing of holy water? 18. In the Mass?

LESSON 32

THE CROSS AND THE CRUCIFIX

The Cross is the most important of Catholic emblems. It symbolizes the redemption of mankind and our holy faith, because Jesus Christ, our Redeemer and our God, died on a cross. It is used on our churches, schools, institutions, altars, vestments, etc., as a symbolic ornament; and when blessed, as either a cross or a crucifix, it becomes a great *sacramental* of our religion.

Among many nations, in ancient times, crosses were used for the execution of criminals. But even among pagan nations the cross was held in religious honor. The most ancient form was the *swastika,* emblematic of the revolutions of the sun, and consequently of life. In Egypt and Assyria the cross typified creative power; the Egyptian gods are often represented holding a *crux ansata,*[1] or cross with a handle, an emblem of the reproductive powers of Nature. In India, Mexico and Peru, crosses were in use with the same symbolic meaning.

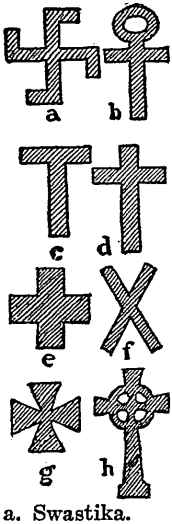
The True Cross, on which our Saviour died, is said to have been discovered by St. Helena, the mother of the Emperor Constantine, at Jerusalem, in the year 326, and the Church celebrates this by a festival, the Finding of the

[1] **Crux ansata. Crux an-sah'-tah.**

Holy Cross, on May 3. There is also a feast of the Exaltation of the Holy Cross on September 14.

A part of the True Cross is said to be preserved in the Church of Santa Croce[1] (the Holy Cross), in Rome, and various other places claim to possess fragments of it or the nails used at the crucifixion.

The Kinds of Crosses. The principal varieties of crosses used in Christian art and architecture are as follows:



a. Swastika.
b. Crux Ansata.
c. Tau Cross.
d. Latin Cross.
e. Greek Cross.
f. St. Andrews Cross.
g. Maltese Cross.
h. Celtic Cross.

1. The ordinary form, called the *Latin cross,* or *crux capitata*[2] (headed cross).

2. The *Greek cross,* having the four limbs of equal length—so named because it was much used in later Greek architecture.

3. The *St. Andrew's cross,* in the form of the letter X. St. Andrew is said to have been crucified on a cross of that description.

4. The *Maltese cross,* having four equal limbs of spreading or triangular form; it was the badge of the military and religious order of the Knights of Malta.

5. The *Celtic cross,* common in ancient Irish architecture, having the arms connected by a circle.

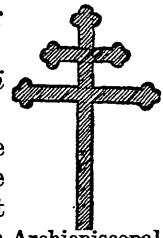
6. The *Tau*[3] cross, so called from the Greek name of the letter T, which it resembles in shape.

7. The Egyptian *crux ansata,* mentioned above. It consists of a cross with a ring or handle.

8. A cross with two cross-bars is sometimes called an *archiepiscopal cross,* or a *patriarchal cross,* being used in the heraldic arms of these dignitaries.

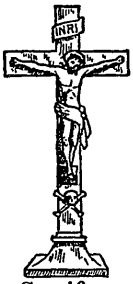
[1] Santa Croce. San′-tah Cro′-chay.
[2] crux capitata. crux cap-it-ah′-tah.
[3] Tau. Pronounced to rhyme with How.

The Crucifix. There is a difference between a cross and a crucifix. A cross becomes a crucifix only when it bears an image of our Lord's Sacred Body.


Archiepiscopal Cross.

The word *crucifix* is from the Latin *cruci fixus*,[1] fixed to a cross.

The Church requires that a crucifix be placed over an altar on which Mass is to be offered; and during the Sacrifice the priest bows towards it several times. It is used in solemn ceremonies as a *processional cross*, being carried at the head of the line of the clergy. The faithful are urged to have crucifixes in their homes, and the same blessed symbol is usually attached to rosaries.



Crucifix.

The tablet bearing the letters I N R I at the top of a crucifix is called the *title*, and these letters are the initials of the words *Jesus Nazarenus, Rex Judaeorum*[2] (Jesus of Nazareth, King of the Jews)—the letters I and J being the same in ancient Latin.

On some crucifixes a skull and bones are shown at the foot—reminding us that Golgotha,[3] the place of the crucifixion (Mount Calvary), signified a skull (from its shape or because it was a burial place—or possibly from a fanciful legend that in the hole dug for our Lord's cross was found the skull of Adam!)

In our churches, from Passion Sunday to Good Friday, all crucifixes are veiled; and after the unveiling on the latter day the clergy and laity devoutly kiss the feet of the image of our Blessed Lord, to express contrition and gratitude. This ceremony is known as the "Adoration of the Cross," though we really give adoration only to God. The term is sanctioned by long usage.

[1] cruci fixus. croo'-see fix'-us.
[2] Jesus Nazarenus, Rex Judaeorum. Yay'-zuss Naz-ah-ray'-nuss, Rex Yoo-day-oh'-rum.
[3] Golgotha. Gol'-goth-ah.

To all who after a worthy Communion recite before a crucifix or a picture of our crucified Saviour, the prayer beginning, "O good and most sweet Jesus," a *plenary indulgence* is granted, applicable to the souls in Purgatory.

QUESTIONS. 1. Why is the cross the most important of Catholic emblems? 2. Mention some of its uses. 3. When does it become a sacramental?

4. For what purpose were crosses commonly used in ancient times? 5. Give some examples of the religious use of crosses among pagans. 6. Who is said to have discovered the True Cross; when and where? 7. What festivals have been established in its honor, and on what days are they celebrated? 8. What can you say of relics of the True Cross?

9. Name the kinds of crosses. 10. Describe the Latin cross, and give its Latin name. 11. Describe the Greek cross. 12. What is a St. Andrew's cross, and why is it so named? 13. Describe a Maltese cross, and tell why it is so called. 14. Describe a Celtic cross, and tell where it was used. 15. What was the Tau cross, and why was it so named? 16. Describe a *crux ansata.* 17. What is a cross with two cross-bars called, and why?

18. What is the difference between a cross and a crucifix? 19. What is the derivation of crucifix? 20. What use is made of a crucifix at Mass and in processions? 21. Mention some other uses of crucifixes. 22. What is the tablet on a crucifix called? 23. What is the meaning of the letters thereon? 24. Why are a skull and bones sometimes attached to a crucifix?

25. When are crucifixes veiled in our churches? 26. What ceremony takes place on Good Friday? 27. What can you say of the name of this ceremony?

28. How may an indulgence be gained by using a crucifix?

Lesson 33

HOLY WATER

Holy Water is "water blessed by a priest with solemn prayer, to beg God's blessing on those who use it, and protection from the powers of darkness." It is a very important sacramental of our Church.

Water is the natural element for cleansing, and its symbolical use to denote interior purification was common in many ancient religions—the Greek, Roman, Egyptian and others; and it is so used by the Brahmins of India, the American Indians and other pagans of the present time. Among the Jews, the laws of Moses (contained in the books of Exodus and Leviticus in the Old Testament), enjoined the sprinkling of the people, the sacrifices, the sacred vessels, etc.; and our Church has followed many of these Jewish practices.

There is a tradition that holy water was used by the Apostle St. Matthew, but this is uncertain. It is traced by some to the early part of the second century, and its use became common somewhat later.

The Kinds of Holy Water. There are four kinds, each blessed in a different manner. They are as follows:

1. *Baptismal water,* which is blessed on Holy Saturday, and may also be blessed on the eve of Pentecost.

The oil of catechumens and the holy chrism are mingled with it. (Lesson 41.) It is used only in the administration of Baptism.

2. *Water of consecration,* or *Gregorian water,* so called because its use was ordered by Pope Gregory IX.

It is used in the consecration of churches, and has wine, ashes and salt mingled with it.

3. *Easter water,* so called because it is distributed to the people on Holy Saturday, the eve of Easter.

A part of this water is used for the filling of the baptismal font, to be blessed as baptismal water; the remainder is given to the faithful. In some countries this water is used by the clergy for the solemn blessing of houses on Holy Saturday.

4. *Ordinary holy water,* blessed by the priest for the sprinkling of the people before Mass and for use at the door of the church.

It may be used also for the blessing of persons and things, in the church and at home. Salt is mingled with it—a custom which goes back probably to the second century.

This holy water and Easter water are thus the only varieties of holy water that directly concern the faithful. They are sanctified by different formulas, but their value and uses are much the same.

Holy Water Vessel.

The Uses of Holy Water. It is used in nearly all the blessings of the Church's ritual, in the ceremonies of Matrimony and Extreme Unction, in the giving of Holy Communion to the sick, and in services for the dead.

For use in church functions it is generally contained in a bowl-shaped vessel with a swinging handle, provided with a sprinkler.

The Asperges.[1] This is the sprinkling of the

[1] Asperges. Ass-per'-jays.

people on Sundays before the principal Mass in a parish church.

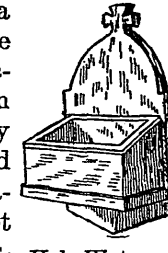
It takes its name from the first word (in Latin) of Psalm 50, of which the opening verse is recited by the priest and sung by the choir at this ceremony during the greater part of the year: "Thou shalt sprinkle me with hyssop, and I shall be made clean; Thou shalt wash me, and I shall be made whiter than snow."

The Asperges goes back to the ninth century. It is intended to renew in us every Sunday the memory of our Baptism, and to drive away all distractions during the Mass.

In this ceremony, the holy water need not actually touch every person in the church. The whole assembly is blessed together, and all receive the blessing, even though the water may not reach each individual.

During the Paschal time (after Easter) the "Vidi aquam"[1] is sung instead of the "Asperges."

The custom of placing holy water at the church door in a *holy water font* is very ancient—probably dating back to the second century. Among the Jews a ceremony of purification was required before entering the Temple, and the Catholic practice may have been suggested by this. In the Middle Ages it was customary to use holy water only when entering the church, and not when leaving it—to denote that purification was necessary before entering, but not after having assisted at Mass. At the present day holy water may be used both on entering and on departing, especially as an indulgence is gained every time it is used.



Holy Water Font.

The Blessing of Holy Water. This is usually done just before the principal Mass on Sunday, but may be done at any other time. The priest

[1] Vidi aquam. Vee'-dee ah'-quam.

reads several prayers, which include an *exorcism* of the salt and the water, after which the salt is put into the water in the form of a threefold cross, in the name of the Persons of the Trinity.

An exorcism is a prayer intended to free persons or things from the power of the Evil One.

The Symbolism of Holy Water. Water is used for cleansing and for quenching fire; salt is used to preserve from decay. Therefore the Church combines them in this sacramental, to express the washing away of the stains of sin, the quenching of the fire of our passions, and the preservation of our souls from relapses into sin.

Salt is also a symbol of wisdom. Our Blessed Lord called His Apostles "the salt of the earth," because they were to instruct mankind.

The Indulgence. There is an indulgence of one hundred days for using holy water.

Pius IX renewed this in 1876, under these conditions:

1. The sign of the cross must be made with the holy water.
2 We must say: "In the name of the Father and of the Son and of the Holy Ghost."
3. We must have contrition for our sins.
4. For this, as for any indulgence, we must be in the state of grace.

QUESTIONS. 1. What is holy water? 2. What ancient peoples used water for religious purposes? 3. What pagans of today? 4. How was water used in the Jewish religion? 5. By whose command? 6. When was holy water first used in our Church?

7. Name the kinds of holy water. 8. When is baptismal

water blessed? 9. What is mingled with it? 10. Why is Gregorian water so called? 11. What is its other name? 12. For what is it used? 13. What is mingled with it? 14. When is Easter water blessed? 15. For what special purpose is it sometimes used? 16. What is mingled with ordinary holy water? 17. How old is this practice?

18. What, in general, are the uses of holy water? 19. How is it usually carried when being used in church?

20. What is the Asperges? 21. Why is it so called? 22. How old is the Asperges, and what is its meaning? 23. What is sung instead of it during the paschal time? 24. Is it necessary that the holy water reach each person?

25. What is the name of the receptacle for holy water at the church door? 26. How old is the practice of placing holy water there? 27. What similar custom existed among the Jews? 28. What can you say of the practice in the Middle Ages? 29. How should we use holy water at the church door now, and why?

30. When is holy water usually blessed for ordinary use? 31. How is the salt put in? 32. What is an exorcism?

33. Explain the symbolism of water and salt. 34. Of what else is salt a symbol? 35. What did our Lord call His Apostles, and why?

36. What indulgence may be gained by using holy water? 37. What Pontiff renewed this, and when? 38. Under what conditions?

Lesson 34

VESTMENTS—I

Vestments are garments worn by the ministers of religion while performing their sacred duties. They are sacramentals, being blessed by the Church to increase devotion in those who see them and those who use them.

The word *vestment* is from the Latin *vestimentum,* signi-

fying simply clothing. In every religion the priest has had a distinctive dress; just as others who hold positions of dignity or of authority wear a uniform or badge, so does the minister of God.

Among the Jews every detail of the vestments used in the worship of God was provided for by divine command. In the Catholic Church these details have always been prescribed by church law, and many changes have been made at different times in the number and form of the priestly vestments. During the first four centuries there were no special vestments; the clergy wore their ordinary garb, flowing robes and long cloaks, at the Church's services; but gradually these were altered and ornamented until they became vestments as we have them now.

The Colors of Vestments. The Church ordinarily uses five colors, and each has its meaning. The Mass is offered for many purposes and in honor of many classes of saints; and each of these is symbolized by the color of the vestments worn during the Holy Sacrifice.

White vestments denote purity, innocence and glory.

They are worn on the feast of the Holy Trinity and on festivals of our Lord, of the Blessed Virgin, of the angels and of all saints who were not martyrs.

Red is the color of fire and of blood.

Vestments of that color are used in Masses of the Holy Ghost, such as on Pentecost, to remind us of the tongues of fire which descended upon the Apostles; on the feasts of the Holy Cross of our Lord, and on the festivals of all saints who shed their blood for their faith.

Purple, or violet, is expressive of penance.

It is used during Lent and Advent (except on saints' days), and on the sorrowful feast of the Holy Innocents.

Black is the color of mourning.

It is worn at all Masses of Requiem (Lesson 23), and on Good Friday.

Green denotes the growth and increase of our holy Church, and is also a symbol of hope.

It is used on all days during the year that are not saints' days, except in Lent and Advent.

Gold vestments may be used as a substitute for white, red or green—not for purple or black. *Rose-colored* vestments, when obtainable, may be used at the solemn Mass on the third Sunday of Advent (Gaudete[1] Sunday), and the fourth Sunday of Lent (Laetare[2] Sunday), because these Sundays are somewhat joyful in the midst of penitential seasons, and the rose-color is less penitential than the purple.

QUESTIONS. 1. What are vestments? 2. Why are they blessed by the Church? 3. Whence is the word *vestment* derived? 4. Why does a priest have a distinctive dress? 5. How were the details of priestly vestments provided for among the Jews? 6. How are they prescribed in the Catholic Church? 7. What can you say of the dress of the clergy during the first four centuries?

8. Why does the Church use vestments of various colors? 9. What is denoted by white vestments? 10. On what festivals are they worn?

11. What is symbolized by red vestments? 12. In what Masses are they used, and why?

13. What is expressed by purple or violet? 14. During what seasons is it worn, and on what feast?

15. What is the meaning of black? 16. At what Masses and on what day is it worn?

17. What are the meanings of green? 18. When are these vestments used?

19. For which colors may gold vestments be substituted? 20. When may rose-colored vestments be used, and why?

[1] gaudete. gow-day'-tay.

[2] laetare. lay-tah'-ray. These are the opening words of the Masses of these Sundays, and both signify "rejoice."

Lesson 35

VESTMENTS—II

A Priest's Vestments. The vestments worn by a priest at Mass are the *amice,* the *alb,* the *cincture,* the *maniple,* the *stole* and the *chasuble.* At certain other services he uses the *cope,* the *humeral veil* and the *surplice.*

The *cassock,* or *soutane,*[1] the black gown worn by a priest, is not a vestment. It is the priest's ordinary garb, and in Catholic countries is worn on the street as well as indoors. The Roman collar worn by the clergy (usually with a "rabbi" or stock attached) is not a vestment.

Cassock.

Roman Collar and Rabbi.

The cap worn by priests, known by the Italian name of *biretta,*[2] is also not a vestment. Its upper surface is square, with three wings—one at the front, another at the rear, and a third at the right side. This peculiar form comes from the fact that the biretta was originally a soft, flat-crowned cap; the removal of this from the head caused it to be compressed into folds, especially on the right side, because the right hand is generally used for that purpose; and after a time these folds were sewn together, forming wings—with none on the left side, except in the case of the cap of a Doctor of Sacred Theology, whose dignity is indicated by a fourth wing.

How the Biretta Got Its Form.

The Amice. This is an oblong piece of white

1 soutane. soo-tan'.
2 biretta. be-ret'-tah.

linen, with strings or ribbons by which it is fastened around the shoulders.

The name comes from the Latin *amictus,*[1] a wrapper. This vestment has been in use since about the year 800. Formerly it was worn covering the head, and certain religious orders still use it in this way until the beginning of the Mass. It symbolizes a *helmet,* protecting the priest against the assaults of Satan.

Amice.

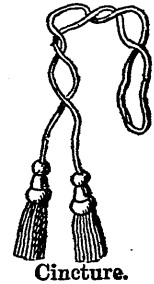
The Alb. This is a long linen gown, extending from the neck to the feet. The lower part is often made of lace.

Alb.

It is a survival of the old Roman dress called the toga. The name is derived from the Latin *alba,*[2] white, and the color, of course, denotes *purity.*

The Cincture. This is a doubled cord which binds the alb closely to the body.

Its name, in Latin, is *cingulum,*[3] a girdle. It may be of the same color as the vestments, but among us it is usually white. It is made of braided linen or of wool, with tassels, and symbolizes *continence.*

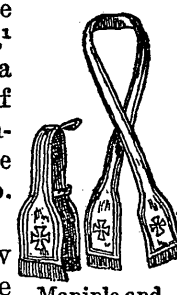

Cincture.

The following vestments vary in color from day to day, according to the object for which the Mass is offered or the festival on which it is said.

[1] amictus. am-ik′-tuss.
[2] alba. al′-bah.
[3] cingulum. sing′-oo-lum.

The Maniple. This is a small vestment of peculiar shape, worn on the left forearm.

It was originally a handkerchief. The name comes from the Latin *manipulum,*[1] meaning something carried in the hand, a small bundle, a handkerchief, a sheaf of grain; and therefore this vestment is considered symbolical of *good works.* It is the special badge of the order of subdeaconship.



Maniple and Stole.

The Stole. This is a long narrow vestment worn around the neck, the ends hanging down in front.

At Mass, the ends of a priest's stole are crossed, and fastened thus by the cincture. At other services the ends are not crossed. A "preaching stole" is often ornamented with tasseled cords connecting the ends. A deacon at a Solemn Mass wears a stole diagonally, from his left shoulder to his right side.

Deacon's Stole.

Preaching Stole.

The stole came into use as a vestment about the fourth century, and was originally a robe or cloak, which is the meaning of its Latin name *stola.*[2] It was probably adapted from the court uniform of Roman judges, and hence signifies *authority.* It is also a symbol of *immortality* and of the *yoke of obedience.*

The Chasuble. This is a large vestment worn on the shoulders and hanging down in front and behind. The rear portion is often ornamented with a large cross.

[1] manipulum. man-ip′-oo-lum.
[2] stola. sto′-lah.

The name comes from the late Latin *casula*,[1] a little house. It was originally a large mantle or cloak with an opening for the head in the centre, and had to be raised at the sides to allow the hands to be extended beyond it. The assistants at the Mass helped the priest by holding it up, and a trace of this practice still remains at Solemn Masses, where the deacon and subdeacon hold the edges of the priest's chasuble, and at ordinary Masses, where the acolyte raises it slightly at the Elevation.

Chasuble.

It symbolizes *protection, preservation from evil*—a spiritual suit of armor.

QUESTIONS. 1. Name the vestments worn by a priest at Mass. 2. Name those worn by him at other services.

3. What can you say of the cassock and of the Roman collar and rabbi? 4. What is a priest's cap called? 5. Describe it. 6. How did it acquire its present form? 7. What biretta has four wings?

8. Describe an amice. 9. Whence is the name derived? 10. How old is this vestment? 11. How do some religious orders wear it before the Mass begins? 12. What does it symbolize?

13. Describe an alb. 14. Of what is it a survival? 15. What is the derivation of the name? 16. What does the color signify?

17. Describe a cincture. 18. What is its Latin name? 19. What can you say of its color? 20. Of what material is it made? 21. What does it symbolize?

22. Describe a maniple. 23. What was it originally? 24. Give the derivation of the name. 25. Of what is it symbolical? 26. Of what sacred order is it the badge?

[1] casula. caz'-oo-lah.

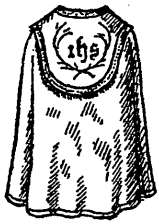
27. Describe a stole. 28. How does a priest wear it at Mass? 29. At other services? 30. Describe a preaching stole. 31. How does a deacon wear his stole? 32. How old is this vestment? 33. What was it originally? 34. What is its Latin name? 35. Whence was it probably adapted? 36. Give its different meanings.

37. Describe a chasuble. 38. Whence is the name derived? 39. What was its original form? 40. Of what ancient practice, in regard to the chasuble, may traces be found in our Mass? 41. What does the chasuble symbolize?

Lesson 36

VESTMENTS—III

Besides the vestments described in the preceding lesson, a priest, at certain church services, may wear a *cope,* a *humeral veil,* and a *surplice.*



Cope.

The Cope. This is a large cloak, varying in color according to the day or the service. It is worn at the "Asperges"[1] (Lesson 33) before a High Mass, at the Benediction of the Blessed Sacrament, and at many other functions of the Church.

It was originally merely a rain-cloak worn in outdoor processions, as is shown by its Latin name, *pluviale,*[2] a protection against rain, and by the cape attached to it, which was formerly a head-covering in stormy weather.

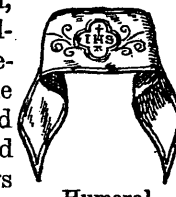
The word *cope* is derived from the Latin *cappa,* a cape.

The Humeral Veil. This is an oblong vestment, worn on the shoulders.

It is usually ornamented at the centre with suitable emblems, and has two pockets for the hands on its forward

[1] asperges. ass-per'-jays.
[2] pluviale. ploo-vee-ah'-lay.

edge. Ribbons or clasps are often attached, that it may be fastened around the shoulders. It is used by the priest at the Benediction of the Blessed Sacrament when he holds the monstrance containing the Sacred Host, and in processions of the Blessed Sacrament. At these services it is always white or gold. It is worn by the subdeacon during a part of a Solemn Mass (except in Requiem Masses), and then is of the color of the other vestments. It is also worn by the mitre-bearer at a bishop's Mass.



Humeral Veil.

The name is derived from the Latin *humerus*,[1] shoulder.

The Surplice. This is a linen vestment which is worn over the cassock at the administration of the sacraments and at certain services.

It is the special garb of clerics not in sacred orders, and its use is tolerated for altar-boys. The name is from Latin *superpellicium*,[2] a dress worn over furs, because in the Middle Ages it was allowed to the monks in cold countries to have fur garments, over which a linen gown was worn in choir. In the twelfth century it was usually so long that it extended to the feet, and was considered practically as an alb. Later it was shortened, for the sake of convenience, and about the seventeenth century the custom began of ornamenting it with lace.

Surplice.

The vestments which belong specially to the sacred orders lower than the priesthood are the *tunic* for subdeacons, and the *dalmatic* and the *broad stole* for deacons.

The Tunic. This is the large vestment worn

[1] humerus. hoo'-mer-us.
[2] superpellicium. soo-per-pel-liss'-e-um.

by subdeacons in Solemn Masses, processions and other services.

The Latin name, *tunica*,[1] signifies simply an outer garment. The tunic symbolizes *joy*.

The Dalmatic. This is the large vestment worn by deacons at Solemn Masses and other functions.

The name was used by the Romans for an undergarment made of wool from the province of Dalmatia. The vestment is emblematic of *righteousness* and *charity*.

Tunic or Dalmatic.

The tunic and the dalmatic are usually exactly alike, although, strictly speaking, the tunic should be smaller than the dalmatic. They hang from the shoulders, which are covered by projecting flaps, sometimes connected under the arms. The color varies according to the Mass or other service at which they are used, and on the back are usually two ornamental vertical stripes, but no cross.

The Broad Stole. This vestment is worn instead of the dalmatic by the deacon at Solemn Masses during the Lenten season and covers his other stole.

Broad Stole.

It was originally not a stole at all, but a folded chasuble, worn in past centuries by the deacon instead of the dalmatic during the chanting of the Gospel.

The vestments of a bishop are described in Lesson 4.

QUESTIONS. 1. What special vestments are worn by a priest at certain services? 2. What is a cope? 3. Name some services

[1] tunica. too'-nee-kah.

at which it is used. 4. What is its Latin name, and the meaning? 5. For what was the attached cape used formerly? 6. What is the derivation of the word *cope?*

7. What is a humeral veil? 8. What ornaments and other things are used on it? 9. When is it used by a priest? 10. What color is used at services of the Blessed Sacrament? 11. What other ministers of the Church use it? 12. Whence is its name derived?

13. What is a surplice? 14. Of what clerics is it the garb? 15. Explain the derivation of the name. 16. Describe its development in past centuries.

17. What vestments belong to the sacred orders lower than the priesthood?

18. What is a tunic? 19. What is the Latin name, and what does it signify? 20. What does the tunic symbolize?

21. What is a dalmatic? 22. Why is it so called? 23. Of what is it emblematic? 24. Describe a tunic and a dalmatic.

25. What is a broad stole? 26. What was it originally?

Lesson 37

THE WAY OF THE CROSS

The Way of the Cross is a devotion which is performed by meditating before fourteen Stations of the Cross successively, on the Passion of our Blessed Lord.

Station of the Cross.

This devotion is also known as the Stations of the Cross, from the stations or crosses before which it was made, and which are usually affixed to the interior walls of Catholic churches.

These stations are not the pictures, or reliefs, or groups of statuary representing the sufferings of our Saviour. The stations are the *crosses,* which must be of wood, and

which are usually placed over the pictures. The indulgences are attached to the crosses, and the pictures are not essential, but are merely an aid to devotion.

The stations must be lawfully erected; that is, they must be blessed by the bishop of the diocese or by a priest specially delegated by one having the authority. Otherwise, no indulgences can be gained.

The History of the Way of the Cross. In the early days of the Church many pious Christians made pilgrimages to the Holy Land and visited the places sanctified by our Lord's sufferings, and thereby gained many indulgences. But when Jerusalem came into the possession of the fanatical Moslems, this could no longer be done with safety; and in order that the same devotion might be performed without danger or difficulty, pictures or statuary representing the journey to Calvary, were placed in European churches.

It is said that the first to do this was the Blessed Alvarez,[1] a Dominican, at Cordova, in Spain. The practice was adopted about 1350 by the Franciscan Minorites, and was soon approved and indulgenced by the Holy See. The indulgences were granted at first only to Franciscans and those affiliated to them—that is, belonging to societies united to the Franciscan Order; but in 1726 Benedict XIII extended the indulgences to all the faithful. Formerly only the Franciscan Fathers could erect stations in churches, but this power is now given to all bishops, and they may delegate it to their priests, if there are no Franciscans in the diocese.

The stations are *fourteen* in number. In past centuries, in different places, the number varied from eleven to sixteen; but the Church finally ruled that they must be not

[1] Alvarez. Al-vah'-reth.

more nor less than fourteen. They may begin on either side of the church; if the figure of our Saviour is facing toward the right, the series goes to the right; if to the left, the order is reversed. Thus in some churches they begin on the Gospel side, in others on the Epistle side. They are sometimes erected in the open air.

Some of the scenes shown in the pictures are described in the Gospels; others are not. There is no mention in the Scriptures of our Saviour's falls under the cross, nor of His meeting with His Blessed Mother, nor of the story of Veronica. These are handed down by tradition.

The Indulgences of the Way of the Cross. We know that no other pious practice is so highly indulgenced; that those who perform this devotion properly gain the same indulgences which they would gain by visiting the actual Way of the Cross in Jerusalem; but the precise amount or number of these indulgences is *not known.* They may be applied to the souls in purgatory.

To perform this devotion and to gain the indulgences, we are not bound to read a meditation or prayer at each station; we are not bound to recite any prayers. It is customary to recite an Our Father, Hail Mary, etc., but these are not necessary. We must go around from the first station to the fourteenth, stopping at each for a short time and meditating on the Passion of our Lord in general or on the particular event which the station represents. If we cannot go around, on account of the crowded condition of the church, or if the stations are being performed publicly, it is sufficient to turn towards each station.

Those who cannot go to the church are sometimes permitted to gain the same spiritual benefits by using an *indulgenced crucifix,* which is to be held in the hands while the Our Father, Hail Mary and Glory be to the Father, are said *twenty times*—fourteen for the stations and six for the intention of the Pope. Pictures of the stations printed

in prayer-books or on a chart cannot be used for making the Way of the Cross.

QUESTIONS. 1. What is the Way of the Cross? 2. By what other name is it known? 3. What are the stations? 4. What do you mean by stations lawfully erected?

5. What pilgrimage was often made in early times? 6. Why did it become unsafe? 7. What substitute was devised? 8. Who was probably the first to do this? 9. When, and by what religious community was this practice adopted? 10. To whom were the indulgences granted at first? 11. What is meant by "affiliated?" 12. What Pontiff extended the indulgences to all the faithful, and when? 13. Who may erect stations?

14. What can you say concerning the number of the stations? 15. What determines the direction in which the Way of the Cross is made? 16. Must the stations always be in a church?

17. What scenes in the Way of the Cross are not mentioned in the Gospels? 18. Whence do we get these scenes?

19. What is known about the indulgences of the Way of the Cross ? 20. What is not known? 21. How may the indulgences be applied?

22. What is necessary in order to perform this devotion and to gain the indulgences? 23. If we cannot go around from station to station, what must we do?

24. How may the benefits of the Way of the Cross be gained at home? 25. What can you say of pictures in prayer-books, etc.?

Lesson 38

THE ROSARY

The Rosary of the Blessed Virgin is a prayer addressed to the Mother of God, consisting

of a number of Our Fathers and Hail Marys, which are counted on the beads.

The word *rosary* is also applied to the beads themselves, which, being blessed, are a sacramental. It is from the Latin *rosarium,*[1] a garden of roses or a wreath of them.

The practice of repeating prayers and of counting them is very ancient, and is found in many forms of religion; and for the counting the use of pebbles or beads naturally suggested itself. They are found among the Brahmins of India and among Mohammedans.

It is often stated that the rosary was established by St. Dominic (1170-1221), but this is somewhat uncertain, although credit for its institution was given to him in a letter of Pope Benedict XV. Beads for counting prayers were in use long before St. Dominic's time; and if he established the devotion it must have been somewhat different from the rosary as we have it now, for the latter half of the Hail Mary did not come into use until long after his death. The devotion has been greatly promoted by the order which he founded (Lesson 6).

The Beads are usually fifty-nine in number—six large beads, representing Our Fathers, and fifty-three small, for Hail Marys. There are five *decades,* each consisting of an Our Father and ten Hail Marys, with another Our Father and three Hail Marys appended.

Strictly speaking, a complete "rosary" consists of fifteen decades, and the chain of five decades is a "chaplet." The long chain is, however, rarely used except by religious and the word "rosary" usually refers to the shorter form.

The beads may be of any substance not easily broken; thus, *hollow* glass beads are not permitted. They must have a crucifix attached, or a medal stamped with a cross, and they must have the proper number of beads in each decade.

[1] rosarium. **ro-zah'-ree-um.**

Rosary.

The manner of reciting the rosary varies in different countries. Among us it is customary to begin with the prayer "We fly to thy patronage," followed by the Apostles' Creed, an Our Father, three Hail Marys and a Glory be to the Father—and then the decades, each consisting of an Our Father, ten Hail Marys and a "Glory," with their mysteries, either expressed or mentally considered, and with the "Hail, Holy Queen" at the end.

Some of these prayers are not essential. The rosary consists of *fifteen decades,* of which five only need be said on any one day. Each decade is composed of *one Our Father and ten Hail Marys,* and of nothing else. Therefore the prayer "We fly," the Creed, the preliminary Our Father and three Hail Marys, all the repetitions of the "Glory," and the "Hail, Holy Queen" are *not* necessary parts of the devotion.

The Mysteries, which should be meditated on while the rosary is being recited, are intended to honor our Lord as the Saviour, and His Blessed Mother as the most important auxiliary in effecting our salvation.

They are divided into *three classes:* joyful, sorrowful and glorious.

The *joyful mysteries,* connected with the birth of our Saviour, are: 1, the annunciation; 2, the visitation; 3, the nativity; 4, the presentation; and 5, the finding in the temple.

The *sorrowful mysteries,* relating to His sufferings and death, are: 1, the agony in the garden; 2, the scourging; 3, the crowning with thorns; 4, the carrying of the cross; and 5, the crucifixion.

The *glorious mysteries,* treating of our Lord's glory and that of His Blessed Mother, are: 1, the resurrection; 2, the

ascension; 3, the descent of the Holy Ghost; 4, the assumption to Mary into heaven; and 5, her coronation.

The mysteries should be taken in order, according to the days of the week—the joyful on Monday and Thursday, the sorrowful on Tuesday and Friday, and the glorious on Wednesday and Saturday. On Sundays the mysteries assigned will depend on the season. During Advent and after Christmas the joyful should be used; in Lent, the sorrowful; and throughout the rest of the year, the glorious.

The Indulgences. The rosary is so richly endowed with indulgences that it would be impossible to enumerate them all here. Each indulgence has its own conditions, and can be gained only by the owner of the beads for whom they were blessed. There are four kinds of indulgences attached to rosaries: *Dominican, Apostolic, Crosier* and *Brigittine.*

1. *Dominican Indulgences.* These are mostly for members of the Confraternity of the Rosary although there are also partial and plenary indulgences for the faithful whose rosaries have been blessed by the Dominicans or one delegated by them. Meditation on the mysteries is essential.

2. *Apostolic Indulgences.* This is the blessing most generally given to rosaries and all priests having jurisdiction in this country have faculties for bestowing it. It grants the following indulgences:

a. Every time that the rosary (5 decades) is recited (provided that the rosary be said at least once a week) an indulgence of *100 days* is gained.

b. A person who is in the habit of reciting the beads once a week or oftener may, by a worthy confession and Communion and by praying for the intention of the Holy Father, gain a *plenary* indulgence on any of the principal feasts of our Lord, of the Blessed Virgin and of the Apos-

tles; and also on Trinity Sunday, Pentecost and All Saints' day.

c. On any other day, complying with the same conditions, he may gain a *partial* indulgence varying from 100 days to seven years, according to the feast.

One of the conditions of the Apostolic Indulgences is that the owner carry his blessed beads with him, or keep them near him. Rosarians obtain a *partial* indulgence each day, for carrying the rosary, without reciting prayers.

3. *Crosier Indulgence.* The beads blessed by the Canons of the Holy Cross, or those properly authorized, carry an indulgence of *100 days* for each Our Father, and *100 days* for each Hail Mary. Meditation is not required for this indulgence, and it can be obtained while reciting the beads for the Dominican indulgences.

4. *Brigittine Indulgence.* Faculties for granting this indulgence are obtained from the Holy Father or the superior of the Order of St. Savior (also called the Order of St. Brigitte). Dominicans possess these faculties. There are two methods of saying the rosary to obtain the indulgences, but in both the Apostles' Creed must be added at the conclusion of each decade. No meditation is required.

Other Beads. Besides the rosary of the Blessed Virgin, many other beads for the counting of prayers have come into use and have been approved and indulgenced by the Church. Among them are:

1. The *Brigittine beads,* consisting of seven Our Fathers in honor of the sorrows and joys of Mary, and sixty-three Hail Marys to commemorate the years of her life.

2. The *Franciscan beads,* with seventy-two Hail Marys, based on another tradition of the Blessed Virgin's age.

3. The *Crown of Our Saviour,* with thirty-three Our Fathers in honor of the years of our Lord's life, and five Hail Marys in honor of His sacred Wounds.

4. The *beads of the Five Wounds,* consisting of five divisions, each having five Glorias in honor of Christ's Wounds and one Hail Mary in commemoration of His Sorrowful Mother. The Passionist Fathers have the power to bless these beads.

5. The *Little Chaplet of the Immaculate Conception* begins with the prayer, "In the name of the Father and of the Son and of the Holy Ghost." Then come the following prayers recited three times: "Blessed be the Holy and Immaculate Conception of the most Blessed Virgin Mary," one Our Father, four Hail Marys, one Glory. It has an indulgence of *300 days.*

6. The *beads of the Blessed Sacrament,* which have 33 beads and a medal of the Blessed Sacrament. A "spiritual Communion" is first made, and for each bead is said: "Jesus in the Blessed Sacrament, have mercy on us." For each of these 33 aspirations an indulgence of *300 days* is granted.

QUESTIONS. 1. What is the rosary of the Blessed Virgin? 2. What is another meaning of the word *rosary?* 3. Whence is it derived? 4. What can you say of the practice of counting prayers? 5. Mention some pagans who use beads. 6. What can you say of the origin of the rosary?

7. How many beads ordinarily are in a rosary? 8. What is a decade, and of what prayers does it consist? 9. Why is a fifteen-decade rosary sometimes used? 10. How is the rosary usually recited among us? 11. What prayers are essential? 12. What prayers are not essential?

13. For what are the mysteries intended? 14. Name the three classes of mysteries. 15. Name the joyful mysteries. 16. The sorrowful. 17. The glorious. 18. On what days of the week are the various mysteries used?

19. Who may gain indulgences by using the rosary? 20. Name the kinds of indulgences. 21. Who may gain the Dominican indulgences? 22. What is essential?

23. Who may bestow the Apostolic indulgences? 24. How often must the rosary be said, to gain these indulgences? 25. On what days may a plenary indulgence be gained?

26. Who bless beads for the Crosier indulgence? 27. What indulgence is gained? 28. Who may give faculties for granting the Brigittine indulgence? 29. What prayer must be added to each decade?

30. Describe the Brigittine beads. 31. The Franciscan beads. 32. The Crown of Our Saviour. 33. The beads of the Five Wounds. 34. The Little Chaplet of the Immaculate Conception. 35. The beads of the Blessed Sacrament.

Lesson 39

SCAPULARS—I

A Scapular is a sacramental of the Church and a badge of a religious confraternity (Lesson 66), and consists of two pieces of cloth, one of which is worn on the breast and the other on the back, with bands or strings passing over the shoulders.

The name is derived from the Latin *scapula,*[1] the shoulder-blade.

A scapular gives its wearer a share in the merits, prayers and spiritual benefits of the association of which it is the badge, and in many cases makes him, as it were, a lay member of some great religious order.

Monk's Scapular.

In many religious orders, such as the Carmelites and the Benedictines, an outer garment, called a scapular, is worn—a long piece of cloth hanging from the shoulders before and behind, almost to the ground. In the Middle Ages many devout lay persons were permitted to become *oblates* of these orders; that is, they remained in the world, but assisted frequently at the monastic services and had a share in the spiritual

[1] scapula. skap′-yoo-lah.

benefits of the order. They were allowed to wear the scapular, which after a time was made smaller, for the sake of convenience, and was worn under the clothing.

The Large Scapular. In the associations of the laity known as the "Third Orders" (such as those connected with the Franciscans and Dominicans) the members wear a so-called "large scapular," about 5 by 2½ inches.

The Small Scapular. In other societies, such as that of Mount Carmel, the scapular is made much smaller, and is called a *small scapular.* These consist of two pieces of woolen cloth, about 2 by 2¼ inches, with connecting bands, which need not be of the same color as the cloth, except in the case of the red scapular. Pictures or emblems are usually sewn or painted on each half, and for some scapulars they are essential.

Scapular Rules. The regulations concerning the scapulars in general are as follows:

1. The scapular may be given to any Catholic—even to an infant; and after he has come to the age of reason he does not need a renewal of the investing.

2. It may be given in any place; the sick may receive it in their beds.

3. It must be worn so that one part hangs on the breast, the other on the back, with a band on each shoulder. If worn or carried otherwise, no indulgences are gained. It may be worn under all the clothing, or between the under and outer clothing.

4. After investment, it is never necessary to have a scapular blessed. When one is worn out or lost, the wearer simply puts on a new one.

5. The scapular should be worn constantly. It gives the wearer a share in certain spiritual benefits; laying it aside for a short time (an hour or a day) does not deprive him of these, but if it be not worn for a long time he loses all benefits during that time.

The Kinds of Scapulars. The Church, up to the present time, has approved *eighteen* kinds of scapulars.

Of these we shall give a description and history of five only—those which, when worn together, are known as the *Five Scapulars.* Any of these may be worn separately.

The Five Scapulars. It is permitted to wear scapulars of different kinds attached to the same pair of strings, provided that the wearer has been invested in each of these scapulars. Five which are often used together are described in the following.

1. **The Scapular of Mount Carmel,** or the brown scapular, is the badge of those who are members of the Confraternity of Our Lady of Mount Carmel.

It owes its origin to St. Simon Stock, an English Carmelite, who is said to have been favored with a vision in which the Blessed Virgin made certain promises to him which are known as the *First Scapular Privilege*—namely, that all who constantly wear this scapular in a spirit of faith will enjoy the protection of the Mother of God, and that, if they die clothed with it they will be preserved from eternal punishment.

Scapular of Mt. Carmel.

The *Second Privilege* of this scapular is what is known as the *Sabbatine Indulgence,* meaning the indulgence of Saturday. It is claimed that the Blessed Virgin assured Pope John XXII that any wearer who shall have complied regularly with certain conditions will be released from purgatory on the first Saturday after his death. These conditions are: 1. To have worn this scapular. 2. To have observed chastity according to his state of life. 3. To have recited the Office

of the Blessed Virgin or observed the fasts of the Church, practising abstinence on Wednesdays and Saturdays.

There is considerable doubt about this privilege. We may believe it, but we are not obliged to do so.

Originally the *investing* in this scapular was restricted to the Carmelite Order, but now any priest having ordinary faculties in a diocese can invest in it. The investing formula now in use was prescribed by Leo XIII in 1888.

The Benefits of the Brown Scapular, that is, the spiritual favors granted to its wearers, are as follows:

1. They are sharers in all the good works of the Carmelite Order.

2. By a special decree of the Holy See they are partakers in the merit of all the good works of all Catholics in the world.

3. After death they share in all prayers of the Carmelites and in the weekly Mass offered by each priest of that Order for deceased wearers of this scapular.

4. A plenary indulgence is gained on the day of investing; another at the hour of death; and all Masses said for deceased wearers of this scapular have the indulgence of a *privileged altar*—that is, a plenary indulgence is gained by the person for whom the Mass is offered. There are also many partial indulgences.

QUESTIONS. 1. What is a scapular? 2. Whence is the name derived? 3. What does a scapular do for its wearer? 4. Give the early history of scapulars. 5. In what associations is the large scapular used? 6. How large is it? 7. Describe a small scapular.

8. To whom may a scapular be given? 9. Where may it be given? 10. How must it be worn? 11. What is done when a scapular is worn out? 12. What is the result of laying aside a scapular for a time?

13. How many kinds of scapulars have been approved

by the Church? 14. What is meant by the *Five Scapulars?* 15. Name those generally used.

16. Of what society is the scapular of Mount Carmel the badge? 17. To what saint does it owe its origin? 18. What is the First Scapular Privilege? 19. What other name is given to the Second Scapular Privilege, and what does the name mean? 20. What Pope is said to have had a vision concerning this privilege? 21. What are the conditions of this privilege? 22. Is its existence certain?

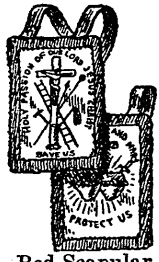
23. To whom was the investing in the brown scapular formerly restricted, and who may now invest in it? 24. What Pope prescribed the formula, and when?

25. In what good works do the wearers share? 26. In what prayers and Masses? 27. What indulgences do they gain? 28. What is a privileged altar?

Lesson 40

SCAPULARS—II. THE SCAPULAR MEDAL

2. **The Red Scapular of the Passion.** This and its bands are of red woolen material; on one half is a picture of our crucified Lord, with the implements of His Passion and the words "Holy Passion of Our Lord Jesus Christ, Save Us."



Red Scapular of the Passion.

When this is used as one of the five scapulars it is usually uppermost, so that the picture may be visible; and the band attached to the five must be red, for this color is required for the band of the red scapular.

It owes its origin to a vision said to have been vouchsafed to a Sister of Charity in 1846, in which she was promised that the wearers of this scapular would receive every Friday a great increase in faith, hope and charity. Its use is promoted by the Priests of the Mission

(or the Lazarists), an order founded by St. Vincent de Paul. Indulgences were granted to its wearers by Pius IX in 1847.

3. **The Scapular of the Seven Dolors.** This is black; on the front half may be a picture of the Mother of Sorrows.

It is the badge of a confraternity established by the Order of the Servites of Mary, who were founded in the thirteenth century. Many indulgences are given to its wearers, and these were reaffirmed by Leo XIII in 1888.

Scapular of the Seven Dolors.

4. **The Scapular of the Immaculate Conception.** This is of blue woolen cloth; on one of the parts is a picture of the Immaculate Conception, and on the other is the name of Mary.

Scapular of the Immaculate Conception.

It was established by the Blessed Ursula Benicasa, foundress of the Theatine nuns. Various indulgences granted to those wearing it were reaffirmed by Gregory XVI in 1845.

5. **The Scapular of the Most Blessed Trinity.** This is of white woolen cloth, bearing a red and blue cross.

It is the badge of the Confraternity of the Most Blessed Trinity. When Pope Innocent II, in 1198, was considering the matter of approving the Order of the Most Blessed Trinity (the Trinitarians), an angel is said to have appeared to him clothed in white and bearing on his breast a cross of red and blue. This became the habit of the order and the scapular of the

Scapular of the Most Bl. Trinity.

confraternity. Many indulgences have been granted at various times, and these were re-approved by Leo XIII in 1899. In the five scapulars, this is usually undermost, so that the red and blue cross may be visible.

The Scapular Medal. By a decree of Pius X, in 1910, it is permitted to wear a blessed medal instead of one or more of the small scapulars. This is called the *scapular medal.*

It is said to owe its origin to a request of certain missionaries from Africa, stating that the Catholic negroes of that continent found the wearing of scapulars inconvenient in their journeys through the jungle. The permission to use it was later extended to all Catholics.

Scapular Medal.

Rules for the Scapular Medal: 1. It must have on one side a representation of Our Lord with His Sacred Heart, and on the other an image of the Blessed Virgin. It may be made of any kind of hard metal.

2. One medal will take the place of any or all small scapulars in which the person has been invested, but not of any large scapular.

3. Investing in any scapular cannot be done with the medal; a scapular must be used.

4. When a medal is replaced by a new one, the latter must be blessed.

5. The blessing must be done by a priest who has faculties to bless and invest in the corresponding scapular.

6. If the medal is intended to replace more than one scapular, a blessing must be given to it for each. The sign of the cross for each blessing is sufficient.

7. A scapular medal may be worn or carried about the person in any manner.

QUESTIONS. 1. Describe the red scapular of the Passion. 2. Where is this placed among the five scapulars,

and why? 3. What was its origin? 4. What order promotes its use? 5. What Pope granted indulgences for it, and when?

6. Describe the scapular of the Seven Dolors. 7. What order established the confraternity of which it is the badge? 8. What Pontiff reaffirmed its indulgences, and when?

9. Describe the scapular of the Immaculate Conception. 10. Who established it? 11. Who reaffirmed its indulgences, and when?

12. Describe the scapular of the Most Blessed Trinity. 13. Of what confraternity is it the badge? 14. Tell the legend concerning its origin. 15. Who reaffirmed its indulgences, and when? 16. How is it used in the five scapulars?

17. What do we mean by a scapular medal? 18. What is told of its origin? 19. Describe a scapular medal. 20. For what scapulars may it be used as a substitute? 21. May it be used for investing? 22. What is to be done when a new medal replaces an old one? 23. Who may bless a scapular medal? 24. What can you say of the mode of blessing? 25. How is the scapular medal to be worn?

Lesson 41

THE HOLY OILS

The Holy Oils are an important sacramental of our Church. They consist of olive oil, blessed by a bishop. They are used in the administration of certain sacraments, and in various consecrations and blessings of persons and things.

The Kinds of Holy Oils. There are three:

1. The *oil of catechumens*—also called simply *oleum sanctum,*[1] (holy oil),—is used in the cere-

[1] Oleum Sanctum. O'-lay-um Sank-tum.

monies of Baptism, in the blessing of the font (that is, of baptismal water) on Holy Saturday, in the consecration of churches, in the blessing of altars, in the ordination of priests, and in the coronation of Catholic kings and queens.

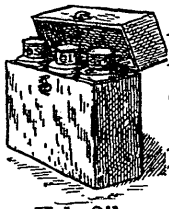
A *catechumen* is an instructed convert who is about to receive Baptism. At the administration of the sacrament the sign of the cross is made with this oil on the breast and between the shoulders, signifying that the catechumen must thereafter profess his faith before all men and carry patiently the yoke of Jesus Christ.

2. The *holy chrism,* which is the *matter* or essential substance for the administration of the sacrament of Confirmation, is olive oil in which a small quantity of balm or balsam has been mixed. It is applied by the bishop in the form of a cross on the forehead of the person confirmed.

It is used also in the ceremonies of Baptism, an unction being made with it on the crown of the head; in the consecration of a bishop and of a church; and in the blessing of chalices, patens, baptismal water and church bells.

The word *chrism* signifies a scented ointment. This holy oil, in Latin, is called *sanctum chrisma.*[1]

3. The *oil of the sick* (in Latin, *oleum infirmorum*[2]) is the matter of the sacrament of Extreme Unction.



Holy Oils.

It is also used in the blessing of bells. In the Churches which follow the Latin Rite, this oil is always pure; in certain Eastern Churches it contains a little wine or ashes. Concerning its use in Extreme Unction, see Lesson 14.

The use of oil for consecrations and blessings is, in many cases, traceable nearly to

1 chrisma. kriz′-mah.
2 infirmorum. in-feer-mo′-rum.

Apostolic times. It was also common in the Jewish religion, for in the Old Testament we find mention of it in the consecration of priests, kings and altars, in sacrifices and in legal purifications.

The Blessing of Holy Oils for each diocese takes place on Holy Thursday in the cathedral church, near the end of the Mass.

The blessing is given by the bishop, and, besides his attendants, the ceremony requires the presence of twelve priests wearing priests' vestments, seven vested as deacons, and seven others in the garb of subdeacons, and also acolytes and chanters.

Ambry.

In our churches the holy oils are kept in metallic bottles, preserved in an *ambry* or locked box (old English *aumery,* from the French *armoire,*[1] a safe or arms-chest) affixed to the wall of the sanctuary.

The oil of catechumens is usually labeled O C or O S *(oleum catechumenorum*[2] or *oleum sanctum).* The holy chrism is distinguished by the letters S C (*sanctum chrisma).* The oil of the sick bears the letters O I *(oleum infirmorum).*

A small quantity of the O S and of the S C is kept in metal receptacles at the baptismal font, to be used in the ceremonies of Baptism; and each priest has a metal *oil-stock,* with a compartment for each of the three holy oils, for use on sick-calls. (See Lesson 14.)

After Holy Thursday of each year, the unused oils which may be left over from the preceding year are not to be used for any sacrament or blessing. They are burned in the sanctuary lamp, like ordinary oil.

The Symbolism of Oil. In many countries olive oil is a necessary of life. It is used to prepare

[1] armoire. arm'-wahr.
[2] catechumenorum. cat-eh-koo-men-o'-rum.

food, as a remedy, and as a means of furnishing light; and in ancient times it was employed by athletes to give suppleness to their muscles. Hence its use by the Church symbolizes the giving of *spiritual nourishment,* the cure of *spiritual ailments,* the diffusion of *the light of grace* in our souls, and the imparting of *strength* for our conflict with Satan.

QUESTIONS. 1. What are holy oils? 2. For what, in general, are they used? 3. Name the kinds of holy oils.

4. What other name is used for the oil of catechumens? 5. For what purposes is it used? 6. What is a catechumen? 7. How is this oil used in the ceremonies of Baptism? 8. What does this signify?

9. Of what sacrament is holy chrism the matter? 10. Of what does it consist? 11. How is it applied? 12. In the conferring of what other sacrament is it used, and how? 13. In what other religious ceremonies is it employed? 14. What is the meaning of the word *chrism?* 15. What is this oil called in Latin?

16. What is the Latin name of the oil of the sick? 17. Of what sacrament is it the matter? 18. What other use has it in religious ceremonies? 19. How does this oil differ in our rite and in some Eastern rites? 20. How old is the Christian use of oil for sacred purposes? 21. How was it used among the Jews?

22. When and where are the holy oils blessed? 23. Mention those present at the ceremony of blessing the oils. 24. How are the oils kept in our churches? 25. Give the derivation of the word *ambry.* 26. What letters are used to designate the oil of catechumens? 27. The holy chrism? 28. The oil of the sick? 29. Which oils are kept at the baptismal font? 30. Describe an oil-stock. 31. What is done with unused holy oils? 32. For what purposes is olive oil used in many countries? 33. What symbolism follows from these uses?

Lesson 42

CANDLES

Blessed Candles are an important sacramental of our Church for they are used in all the services of her liturgy and on many other occasions.

She has a special blessing for them, and requires that the candles thus blessed shall be of yellow or unbleached beeswax. The use of candles of bleached wax or other material is not permitted unless the proper kind is unobtainable.

The use of lights in worship is older than the Church. There was a seven-branched candlestick among the furnishings of the tabernacle of Moses and in the Jewish temple. Among pagans, also, lights were often used when public honor was given to their gods.

Among Christians, they were first employed probably to dispel darkness when the faithful met before dawn, as was the custom, or in the gloom of the catacombs; but their beautiful symbolism was soon recognized by the writers of the Church.

Light is pure; it penetrates darkness; it moves with incredible velocity; it nourishes life; it illumines all around it. Therefore it is a symbol of God, the All-Pure, existing everywhere, giving life and enlightenment. It also represents our Blessed Saviour and His mission, for He is "the Light of the World," to enlighten "them that sit in darkness and in the shadow of death."

In the candle, the *wax,* being spotless, represents Christ's spotless Body. The *wick* enclosed in the wax is an image of His Soul; and the *candle-flame* typifies the Divine Nature united to the human in one Divine Person.

The Blessing of Candles. On the second day of February, the Feast of the Purification of the

Blessed Virgin, the Church solemnly blesses the candles which are to be used during the year.

The Roman people, when pagan, had been accustomed to carry lights in processions on this day in honor of their gods. The Church changed the ceremony to a Christian solemnity. The festival of the Purification is appropriate for the blessing of candles, because on that day Mary made an offering in the temple (just as until recent times the faithful offered the candles)—and because, when she presented her Son, the holy Simeon prophesied that He would be "a light to the revelation of the Gentiles."

Candles may also be blessed, when necessary, at other times.

The Uses of Candles. Blessed candles are used at the administration of all the sacraments that are given publicly—that is, all except Penance and private Baptism. They are lighted at Mass, in varying numbers according to the solemnity of the Mass and the dignity of the celebrant (Lesson 29); also at other church services, at the imparting of certain blessings, in processions, and on many other occasions.

The use of the lighted candle at Baptism is significant. It is placed in the hand of the newly baptized person or of his sponsor, with the solemn words: "Receive this burning light and guard thy Baptism blamelessly. Keep the commandments of God, so that when the Bridegroom cometh thou mayest meet Him with all the saints," etc. It is also a custom to place a blessed candle in the hand of a dying Catholic. Thus both at the beginning and the end of a Christian's life the candle is a symbol of his faith, of the graces which he has received, and of the eternal glory to which God has destined him.

Bugia.

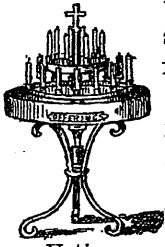
Other Uses of Candles in Worship. Bish-

ops and certain other prelates have the right to use a reading-candle, called a *bugia*,[1] at their Masses. Candles are also used at other services. At Vespers, six are lighted on the altar on the more solemn feasts; four will suffice on other days. In the procession to the sanctuary before solemn services, two candles are borne by acolytes, and these are also carried to do honor to the chanting of the Gospel at Mass and of certain parts of Vespers, etc.

Paschal Candle.

The Paschal Candle. This is a large candle which is blessed at the service of Holy Saturday, is used on that day at the blessing of the font (or the baptismal water), and is lighted at the Gospel side of the sanctuary during solemn services within the paschal time. In it are inserted five grains of incense, symbolizing the five wounds of our Saviour. The paschal candle is a figure of our Risen Lord, the Light of the World.

Votive Candles. These are candles which are burned before some statue or shrine for the purpose of giving honor to our Lord or to a saint. The word *votive* signifies that the lighting is often done in fulfillment of a vow (Latin, *votum*).


Votive Candlestick.

These candles are usually not blessed, and in that case they are not sacramentals. They are commonly of other material than wax, and are usually placed in large numbers in a holder of special form, called a *votive candlestick*. *Votive lights,* consisting of wax or other substance in glass holders, are often used instead of the candles.

Lamps. Besides the sanctuary lamp (Lesson 29), it is customary in many churches to burn lamps before statues, shrines and relics. This is a very ancient practice, for in the catacombs such lights were often burned before the tombs of martyrs. Lamps are not blessed, and therefore are not sacramentals.

[1] bugia. boo-jee'-ah.

QUESTIONS. 1. Why are blessed candles an important sacramental of the Church? 2. What kind of candles may be blessed? 3. May any other kind be used at church services? 4. What can you say of the use of lights in Jewish and pagan worship? 5. Why did the early Christians use them?

6. How does light symbolize God? 7. How does it represent our Blessed Saviour? 8. Explain the various symbolisms of a candle.

9. On what day are candles solemnly blessed? 10. Why was this day chosen? 11. Why is this feast appropriate for the blessing of candles? 12. May candles be blessed at other times?

13. Name some occasions on which the Church uses candles. 14. What is said when the candle is used at Baptism? 15. What does the candle signify at Baptism and at a death-bed?

16. What is a bishop's reading-candle called? 17. How many candles are to be lighted at Vespers? 18. Mention some occasions when candles are carried by acolytes.

19. Describe a paschal candle. 20. Of what are the grains of incense symbolic? 21. Of whom is the paschal candle a figure?

22. What are votive candles? 23. What is the meaning of *votive?* 24. Are these candles sacramentals? 25. Describe a votive candle-stick. 26. What are votive lights?

27. How are lamps often used in our churches? 28. How old is this practice? 29. Are these lamps sacramentals?

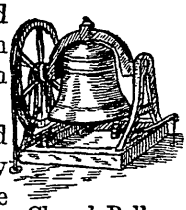
Lesson 43

CHURCH BELLS—THE ANGELUS AND THE REGINA COELI

Church Bells are sacramentals of the Catholic Church, because they are blessed with solemn relig-

ious rites, that their sound may remind us of religion and of God and may thereby increase God's grace in the souls of men.

Bells were used for religious purposes from very ancient times, especially in Egypt and among the Jews; but all these bells were of small size. They are said to have been introduced into Christian churches by Paulinus, Bishop of Nola, in Italy, about the year 400.


Church Bell.

The blessing of a church bell is a long and very solemn ceremony. It is performed by a bishop or by a priest authorized by the bishop. Many psalms and prayers are recited, the bell is washed with holy water and is anointed with the oil of the sick and with holy chrism (Lesson 41), and a Gospel is chanted by a deacon.

In Russia there are many large bells, including the great "Bell of Moscow," which is about 19 feet high. The largest bell on the American continent is in the church of Notre Dame,[1] Montreal; it weighs nearly 15 tons.

The Angelus is a devotion in honor of the Incarnation of our Lord, recited at morning, noon and evening, at the sound of a bell. It consists of the Hail Mary said three times with certain versicles (little verses), responses and a prayer.

It takes its name from the opening word of the Latin form, "Angelus Domini nuntiavit Mariae"[2] ("The Angel of the Lord declared unto Mary").

This devotion developed gradually, probably from the ancient monastic custom of reciting on certain days the "Little Office of the Blessed Virgin," which included the repetition of the salutation of the Archangel Gabriel to Mary. These words began to be used by the people as a

[1] Notre Dame. Nothr Dahm.

[2] Angelus Domini nuntiavit Mariae. 'An'-jel-us Dom'-in-ee nunt-see-ah'-vit Mah-ree'-ay.

daily prayer. The evening Angelus may owe its origin to the "curfew bell" (French *couvre-feu*,[1] cover-fire), a signal for all to extinguish fires and lights and to retire to rest—which led to the practice of saying evening prayers at that time. The morning Angelus began at Parma, in Italy, in 1318, when three Our Fathers and three Hail Marys were ordered to be recited each morning at the sound of a bell, to implore peace; and this custom was introduced into England by Archbishop Arundel in 1399. The noon Angelus was originally rung only on Fridays, as a signal for meditation on the Passion of our Lord; but in 1456 Pope Calixtus III ordered this to be done on other days, at morning, noon and night. The Angelus in those days consisted of the first half of the Hail Mary, said three times with the versicles—for the latter part of that prayer was not then in use.

The Regina Coeli[2] is used instead of the Angelus during the Easter season. It consists of three versicles and their responses, followed by a prayer.

It takes its name from its opening words, "Regina Coeli, laetare, alleluia"[3] ("O Queen of Heaven, rejoice, alleluia"). It is attributed by some to Pope St. Gregory the Great, about the year 596, but is probably of somewhat later date.

The Angelus and the Regina Coeli bring an indulgence of 100 days for each recitation, and a plenary indulgence once a month for those who say them habitually. These were granted by Benedict XIII in 1724, and were modified by Leo XIII in 1884.

It is recommended to say the Angelus kneeling, except on Saturday at noon and evening and on Sunday; and the Regina Coeli should be said standing whenever it is recited; but these positions are not necessary for the gain-

[1] couvre-feu. coovr-feuh.
[2] Regina Coeli. Ray-jee'-nah Say'-lee.
[3] laetare, alleluia. lay-tah'-ray, al-lay-loo'-yah.

ing of the indulgences. If one does not know the words of the Angelus or of the Regina Coeli, *five* Hail Marys should be recited instead.

The ringing of the *tower-bell* at the Elevation of the Host and Chalice began about the thirteenth century. It is a signal to those who are not present at Mass to kneel for a moment and make an act of adoration.

No bells are rung after the end of the Gloria at the Mass on Holy Thursday, to denote the Church's sorrow because of the death of Christ; and this silence continues until the Gloria on Holy Saturday, when the sanctuary-gongs and the tower-bells are rung triumphantly, to express our joy at our Saviour's Resurrection, which the Church anticipates on that day.

In many Catholic countries the custom formerly prevailed of ringing the church bell slowly when some person in the parish was dying, so that all might pray for him. This was called the "passing bell."

QUESTIONS. 1. Why are church bells sacramentals? 2. What can you say of the ancient use of bells for religious purposes? 3. Who introduced them into Christian churches? 4. Who may bless a bell? 5. What is done at the blessing? 6. Mention some large bells.

7. What is the Angelus? 8. Whence does it get its name? 9. How did it probably begin? 10. What was the origin of the evening Angelus? 11. When, where and why was the morning Angelus prescribed? 12. Who introduced it into England? 13. On what week-day was the noon Angelus recited originally, and why? 14. When and by what Pope was the threefold Angelus prescribed? 15. What prayers then composed the Angelus?

16. When is the Regina Coeli used? 17. Of what does it consist? 18. Whence does it gets its name? 19. What can you say of its authorship? 20. What indulgences are given through the Angelus and the Regina Coeli? 21. By what Popes? 22. What position is recommended when

we say the Angelus and the Regina Coeli? 23. If we do not know the words, what prayers may be substituted?

24. When did the ringing of the tower-bell at the Elevation begin, and why is it rung? 25. During what time are bells not rung in our churches, and why? 26. What was the "passing bell?"

Lesson 44

THE AGNUS DEI, RELIGIOUS MEDALS, BLESSED CORDS

The Agnus Dei.[1] This is a small piece of wax (impressed with the figure of a lamb bearing a banner), blessed by the Pope. It is a symbol of our Blessed Lord, the "Lamb of God."

The wax typifies the Body of Christ. The lamb is a symbol of the Victim of Calvary. The banner denotes the victory of our Lord over sin and death.

Agnus Dei and Its Case.

The Agnus Dei cannot be blessed by any other person than the Pope. It may be round, oval or oblong, and may vary in size. The name and coat-of-arms of the Pope, or some other emblem, may be stamped upon it. It is usually enclosed in a leather cover, and is intended to be suspended from the neck.

The use of *amulets* (small objects supposed to be holy and intended to protect the wearer from evil) was common in many forms of paganism. Our Church, however, when she uses such things, is not superstitious, as the pagans were. She blesses them and bids her children use them as symbols of God's providence. Through her blessing they become means of grace, bringing the divine protection upon those who use them in a spirit of faith and charity.

[1] Agnus Dei. Ag'-nuss Day'-ee.

It is possible that the use of the Agnus Dei goes back to the fifth century or earlier. In the tomb of the Empress Maria Augusta (who died in the fourth century) a waxen amulet was found resembling an Agnus Dei. It was customary in those days for the people to obtain fragments of the paschal candle and to keep them as a safeguard against tempest and pestilence, and the use of Agnus Deis may have begun from this practice. About the ninth century the Popes began to bless them and to send them to various parts of the world.

The Blessing of the Agnus Deis. They are now blessed in the first year of the Pope's reign and every seventh year thereafter, on the Wednesday of Easter week, and are solemnly distributed to the cardinals and others on the following Saturday.

The prayers used in this blessing show that the Agnus Dei is intended as a protection against the spirits of evil, against sickness, tempests, temptations and sudden death, and for women expecting motherhood.

The Agnus Dei may be worn suspended from the neck or carried in any other way. There are no indulgences attached to it, and there is no obligation to use it.

Religious Medals. These are pieces of metal resembling coins, intended to increase devotion, to commemorate some religious event, to protect the wearer, or to serve as badges of pious societies. When blessed for any of these purposes they become sacramentals; and some medals, when blessed, bring indulgences to the user.

The use of religious medals among Christians is very ancient. Many have been found in the catacombs, often marked with the *chrisma,* the Greek monogram of the name of Christ (Lesson 62), or with figures of saints. In the Middle Ages, when pilgrimages were being made to

famous shrines, medals or "tokens" were often given to the pilgrims. About the year 1475 medals were made commemorating the Papal jubilees (years of special indulgences granted by the Popes). The granting of indulgences to the wearers of medals began in the sixteenth century.

The Varieties of Medals. Among the many kinds of religious medals now in use, we may mention the following:

1. Those in honor of our Blessed Lord—such as the *Salvator Mundi*[1] (Saviour of the World), the medal of the Holy Childhood and of the Infant of Prague.

"Miraculous Medal."

2. Those in honor of the Blessed Virgin—such as the *Mater Dolorosa*,[2] Our Lady of Victory, of Mount Carmel, of Good Counsel, of Perpetual Help, of Lourdes,[3] and of the Immaculate Conception (the *Miraculous Medal.* This later is used as a badge by Sodalities of the Children of Mary. It is called the *Miraculous Medal* because it owes its origin to a vision vouchsafed to a French nun, Sister Catherine Labouré,[4] in 1830.

3. Those in honor of saints—St. Joseph, St. Dominic, St. Aloysius, St. Francis of Assisi, St. Agnes, St. Ann, St. Christopher (used at the present time as a protection for automobilists), and the highly indulgenced medal of St. Benedict, made at the great Benedictine abbey of Monte Cassino,[5] in Italy.

Medal of St. Christopher.

Medal of St. Benedict.

[1] Salvator Mundi. Sal-vah'-tor Mun'-dee.
[2] Mater Dolorosa. Mah'-tair Dolo-ro'-sah.
[3] Lourdes. Loord.
[4] Labouré. Lab'-oo-ray.
[5] Monte Cassino. Mon'-tay Cass-e'-no.

4. Those in honor of religious events, such as First Communions, Confirmations, jubilees, church consecrations, etc.

Blessed Cords are girdles worn by members of certain pious associations, in honor of a saint. They are sacramentals, and four of them have been approved and indulgenced by the Church.

These are, 1, the *belt of Sts. Monica, Augustine and Nicholas of Tolentino;*[1] 2, the *cord of St. Francis;* 3, the *cord of St. Joseph;* and, 4, the *cord of St. Thomas Aquinas.*

QUESTIONS. 1. Describe an Agnus Dei. 2. Of Whom is it a symbol? 3. What does the wax represent? 4. The lamb? 5. The banner? 6. Who may bless the Agnus Dei? 7. What may be its form? 8. Besides the lamb, what may be stamped upon it? 9. Why is it not a superstitious practice to wear the Agnus Dei? 10. What is known of its history? 11. When are Agnus Deis blessed? 12. What protection is given by the Agnus Dei? 13. How may it be worn? 14. Is it indulgenced?

15. What is a religious medal? 16. When did the use of these medals begin among Christians? 17. With what devices were the earliest medals marked? 18. How were medals used in the Middle Ages? 19. When did the use of jubilee medals begin? 20. When were indulgences first given to the wearers of medals? 21. Mention some medals made in honor of our Lord. 22. Name some in honor of the Blessed Virgin. 23. Which is called the "Miraculous Medal," and for what is it used? 24. Why is it so named? 25. Name some medals in honor of saints. 26. For what is the medal of St. Christopher used? 27. Where are the medals of St. Benedict made? 28. What other religious medals can you mention?

29. What are blessed cords? 30. How many have been approved by the Church? 31. Name them.

[1] Tolentino. Tol-en-tee'-no.

Lesson 45

ASHES, PALMS, INCENSE

Blessed Ashes are a sacramental of our Church, used on Ash Wednesday to remind the faithful of their last end and of the necessity of contrition and penance during the Lenten season.

The use of ashes to express humiliation and sorrow was common in ancient religions, and is frequently alluded to in the Old Testament. It is probable that this practice was introduced into the early Church by converts from Judaism.

For some centuries the ashes were imposed only on public penitents (those who had given great public scandal), who were required to appear at the door of the church in penitential garb on Ash Wednesday and be sprinkled with ashes. But there were always among the faithful certain devout souls who were not public sinners, but who wished to share in the humiliation of Ash Wednesday. Gradually it became the custom for all Catholics, including the clergy, to receive the ashes. This began about the year 1090, and within a century thereafter had become a universal practice.

The ashes are obtained by burning the blessed palms of the previous Palm Sunday. They are blessed before the principal Mass of Ash Wednesday with several prayers, and are placed by the priest on the head of each person, with the words, in Latin: "Remember, man, that thou art dust, and that unto dust thou shalt return."

Blessed Palms are a sacramental of the Church, and are blessed and distributed to the faithful on Palm Sunday. They remind us of the triumphal entry of our Saviour into Jerusalem, when He was met by a great multitude bearing palms.

It is likely that the use of palms in our churches began in the early Middle Ages, in the "miracle plays," or dramas of the Passion of our Lord, in which His entry into Jerusalem was shown. There are some allusions to their use as early as the fifth century, and they are mentioned by the English Saint, the Venerable Bede, about the year 700.

The palm is a symbol of *victory*. Among pagan nations victorious armies decked themselves and their chariots with palm-branches. The Jews used palms to express rejoicing, especially on their great Feast of Tabernacles. In Christian art the palm-branch is often shown in pictures of martyrs, to signify their victory and triumph. The palm-tree gives both shade and fruit, and hence is an emblem of God's protection and of the giving of grace.

The palms are blessed before the High Mass on Palm Sunday with a long blessing which includes a beautiful *Preface*. They are then distributed to the people, who should hold them in their hands during the reading of the Passion of our Lord in the Mass of that day. They should then be preserved reverently at home, as a holy sacramental of our faith.

The most suitable palm is the Oriental date-palm, when it is procurable. Among us the Southern palmetto is used generally, but any other kind of branches may be blessed if some species of palm cannot be easily obtained.

Incense is a granulated aromatic resin, obtained from the terebinth and other trees in Eastern and tropical countries. When blessed, it becomes a sacramental of our Church.

Censer and Boat.

When sprinkled upon a glowing coal in the *censer*, it burns freely and emits fragrant smoke. The censer is a covered metal vessel suspended from chains, so that it may be

swung to and fro. The incense is kept in a vessel known as a *boat,* from its shape, and is transferred to the censer by means of a small spoon.

Incense was used in Jewish worship from the time of Moses, and also in many pagan creeds. Christian Churches in the East began to use it about the fifth century, and possibly earlier; and the Western or Latin Church adopted the practice after a time.

It is not used in private or Low Masses in the Latin Rite, and not generally in ordinary High Masses. It forms a part of the ceremonial at Solemn Masses, at the *Introit,* the *Gospel,* the *Offertory* and the *Elevation;* but in Masses of Requiem the first two incensings are omitted. It is also used at other public services—in processions, blessings, funerals, and the Benediction of the Blessed Sacrament.

Five grains of incense, each encased in a piece of wax resembling a nail, are inserted in the paschal candle on Holy Saturday in the form of a cross—symbolic of the Five Wounds of our Saviour. When an altar or an altar-stone is consecrated, grains of incense are burned upon it, and other grains are put into the "sepulchre" or cavity containing the relics of saints, within the stone.

Incense is a symbolic sacramental. By its burning it signifies *zeal;* by its fragrance, *virtue;* and by its rising smoke, *prayer* going up before the throne of God. "And the smoke of the incense of the prayers of the saints ascended before God from the hand of the angel." (St. John's Apocalypse, 8.4.)

QUESTIONS. 1. When and why were blessed ashes used? 2. What can you say of the use of ashes in other religions? 3. On whom were they imposed in former centuries? 4. When did the custom begin of giving them to all Catholics? 5. How are the ashes obtained? 6. When are they blessed? 7. What words are used at the imposition of the ashes?

8. On what day are blessed palms distributed to the

people? 9. Of what event do they remind us? 10. Describe the origin and history of palms in our churches. 11. What does the palm symbolize? 12. How were palms used among pagan nations? 13. How were they used by the Jews? 14. How are they shown in Christian art, and what do they signify? 15. What can you say of the symbolism of palm-trees? 16. When and how are the palms blessed, and how are they used during the Mass? 17. How should they be kept, and why? 18. What is the most suitable palm? 19. What is generally used among us? 20. What may be used if palms cannot be obtained?

21. What is incense, and whence is it obtained? 22. Describe a censer. 23. In what is the incense kept? 24. What can you say of the history of incense? 25. In what kind of Mass is it not used? 26. At what parts of a Solemn Mass is it used? 27. What are some of its other uses at church services? 28. Describe the incense in the paschal candle. 29. Of what is it a symbol? 30. Describe the use of incense at the consecration of altars. 31. What is the symbolism of incense? 32. What does St. John say concerning this?

PART VI

THE ECCLESIASTICAL YEAR

Lesson 46

THE CHURCH'S CALENDAR—I

The Church's Year begins on the *first Sunday of Advent,* the season which comes before the festival of Christmas.

The word *advent* means *coming,* and the season prepares us to celebrate the coming of our Blessed Saviour. It is intended to be a time of recollection and penance, but of less severity than the Lenten season. It includes the four Sundays before Christmas, and may begin as early as November 27 or as late as December 3.

The Feasts of the Church during the year are of two kinds. Some are *fixed* festivals, having a certain day of a certain month assigned to them. Others are *movable,* occurring earlier or later in different years, depending principally on the date of Easter Sunday—which is always the *first Sunday after the first full moon after the vernal equinox* (the opening day of Spring, March 21).

Easter may come as early as March 22 or as late as April 25.

Before Easter the Church observes *Lent,* the penitential season, which has varied in length at different times in earlier centuries, but now consists of forty days exclusive of Sundays. Thus Lent may come early or late in different years, according to the date of Easter. It begins on

Ash Wednesday, and ends on Holy Saturday—the fast and abstinence ceasing at noon on that day.

Forty days after Easter comes *Ascension Day*—for our Lord remained on earth forty days after His Resurrection. Ten days later comes *Whitsunday* or *Pentecost,* commemorating the descent of the Holy Ghost upon the Apostles (Lesson 48), and a week later, *Trinity Sunday.* The other Sundays of the year are numbered the second, third, etc., after Pentecost, until the following Advent.

The Fixed Festivals are those which occur year after year on the same dates.

The observance of some of them follows from Christmas Day, the 25th of December. Thus on January 1 we have the *Circumcision* of our Lord, for the Jewish law prescribed this rite on the eighth day after birth; on January 6 the *Epiphany,* the commemoration of the coming of the Magi to Bethlehem; on February 2 the *Purification of the Blessed Virgin,* for the rite of purification was required of a Jewish mother, forty days after the birth of a male child. Also, the fact that Christmas is celebrated on December 25 led to the institution of the festival of the Annunciation on March 25, nine months before, to honor the day on which Mary consented to become the Mother of the Redeemer.

There are many fixed feasts during the year—festivals of our Lord, of the Blessed Virgin and of the saints. Some are observed universally, others only in certain places. Some are very ancient, others of recent origin. Some religious orders have their own calendar of saints' days. The feast of a saint, in many cases but not in all, is observed on the day of his death—the beginning of his heavenly glory.

The Gregorian Calendar. The Church's calendar depends upon the calendar in ordinary use at the present time, which is called the *Gregorian,*

from Pope Gregory XIII, who brought it to its present form.

As the length of the year depends on the time of the earth's journey around the sun, and as that journey is not completed in exactly 365 days, Julius Cæsar made each fourth year a "leap year" by inserting an additional day in the month of February. But this "Julian Calendar" was inaccurate; there was an error of one day in about 134 years. In Pope Gregory's time, in 1582, the error amounted to ten days; and he therefore dropped the days from the calendar, and ordered that the leap year should not be observed in 1700, 1800 and 1900, but should be retained in the year 2000 and thereafter only in century-years divisible by 400. This gives a year so nearly exact that there will be an error of one day only in 35 centuries.

Protestant countries for a time refused to use the Gregorian calendar. England did not adopt it until 1752, and Russia, using the Julian style, was 13 days behind the rest of the world in 1920.

QUESTIONS. 1. When does the Church's year begin? 2. What is the meaning of *advent?* 3. What is the nature of this season? 4. How early and how late may it begin?

5. Name the two kinds of feasts. 6. What is a fixed festival? 7. What are movable festivals, and on what does the date of these principally depend? 8. What is the rule for determining the date of Easter? 9. How early or how late may Easter come? 10. What season comes before Easter? 11. What can you say of its length in past times, and at present?

12. Why does Ascension Day come forty days after Easter? 13. What does Pentecost commemorate, and when does it come? 14. What festival comes a week later? 15. How are the other Sundays reckoned?

16. From what day does the observance of some fixed festivals follow? 17. Why is the Feast of the Circumcision celebrated on January 1? 18. What is commemorated by

the Epiphany, and on what day? 19. On what day does the Feast of the Purification come, and why? 20. On what day is the Annunciation celebrated, and what event does it honor? 21. What can you say, in general, of other fixed feasts? 22. On what day is the feast of a saint often observed?

23. What is the name given to the calendar in use at present? 24. Why is it so called? 25. Why did Julius Cæsar invent leap years? 26. How great was the error in his calendar? 27. To what had the error amounted in the time of Gregory XIII? 28. In what year was his calendar put into use? 29. What rule did he make about leap year? 30. When did England adopt the Gregorian calendar?

Lesson 47

THE CHURCH'S CALENDAR—II

FESTIVALS OF THE YEAR

Festivals are set apart year after year for special honor of our Lord, or of saints, or of holy things. They have all been established by the Church, and not by any law or decree of God.

It was otherwise in the Jewish religion, in which certain days were observed by the direct command of God.

The Church has established these days that the great truths of religion and the great events in its history may be impressed on our minds, and that we may give special honor to the servants of God and be inspired to follow their example.

The Classes of Festivals. Festivals (or feast-days) are divided into *holy days of obligation* and *ordinary festivals.*

On holydays of obligation the faithful are obliged to

hear Mass and abstain from unnecessary servile work; on other festivals the Church merely observes the feast in her Office and Mass.

The festivals and other days of the year are arranged in three classes, known as *doubles, semi-doubles* and *simples.* Of the *double* feasts, the most solemn are called *doubles of the first class,* such as Christmas Day and Epiphany. Next come *doubles of the second class,* such as the feasts of some of the Apostles. Then *major doubles,* then ordinary *doubles.* A festival of lesser importance is a *semi-double,* and one of still simpler form is a *simple* feast.

Certain great festivals have *octaves,* which extend the solemnity of the feast through eight days; and some have *vigils* (which word signifies a watching) in which the observance of the feast is begun on the preceding day.

The Holydays of Obligation vary in different countries. In the United States, since the Third Plenary Council of Baltimore, in 1884, they are six in number. There are three of our Lord—namely, *Christmas* (December 25), the *Circumcision* (January 1), and the *Ascension* (forty days after Easter); two of the Blessed Virgin—the *Assumption* (August 15), and the *Immaculate Conception* (December 8); and one of *All Saints* (November 1).

A History of Some Feasts. The Church observes some festival on nearly every day of the year; but for the first two centuries Easter and Pentecost were the only festivals. Then the Epiphany was instituted, and gradually other feasts were established, either for the whole Church or for some part of it.

Christmas Day. Originally there was no special feast of Christmas; our Saviour's birth was, in early times, commemorated on the Epiphany by the Greeks and other Eastern Churches. About the year 300 the Latin Church began to observe it on December 25, though it is by no means certain that our Lord was born on that date.

The word *Christmas* signifies the *Mass of Christ.* In Latin the festival is called *Nativitas Domini,*[1] the Nativity of the Lord; in Italian it is *Natale,*[2] and in French this has been softened to *Noël.*[3]

Every priest has the privilege of saying three Masses on Christmas Day (See Lesson 22). This was originally a privilege of the Pope alone, dating back to the fourth century; afterwards it was extended to bishops, and finally to priests.

The custom of erecting a *crib* in our churches, to represent the stable of Bethlehem, with figures of the Divine Infant, His Blessed Mother, St. Joseph, etc., goes back to about 1260, and was first introduced by the Franciscan Fathers into some of their Italian churches.

The *Feast of the Circumcision* commemorates the occasion on which the first rite of the Jewish religion was received by our Blessed Lord, eight days after His birth. The first mention of this festival is found in the year 567, but it was probably of even earlier date.

The *Epiphany* (from the Greek, meaning *manifestation*) is observed on the sixth of January, and commemorates the manifesting of Christ's glory on three occasions—namely, when the Magi adored Him; when He was baptized and a voice from heaven proclaimed Him the Son of God; and when He began His miracles at the wedding at Cana. As stated above, this feast goes back to about the end of the second century.

[1] Nativitas Domini. Nah-tiv'-e-tass Dom'-in-ee.
[2] Natale. Nat-ah'-lay.
[3] Noël. No-el'.

QUESTIONS. 1. What are festivals? 2. By whom were they established? 3. By whose command were festivals observed in the Jewish religion? 4. Why has the Church established feasts?

5. Name the two great classes of festivals. 6. What is the difference between them? 7. Name the classes into which all the days of the year are divided. 8. Which are the grades of double feasts? 9. Which are the days of lesser importance? 10. What are octaves? 11. Vigils?

12. What Council fixed the number of holydays of obligation for the United States, and when? 13. Name our holydays of obligation, and give the date of each.

14. What can you say concerning the festivals observed in the first centuries?

15. On what day was our Saviour's birth celebrated in early times? 16. When did its observance on Dec. 25 begin? 17. Was our Lord certainly born on that date? 18. What is the meaning of the word *Christmas?* 19. What is Christmas called in Latin, Italian and French? 20. What can you say of a priest's privilege of saying three Masses on Christmas Day? 21. Of the Christmas crib?

22. What is commemorated by the Feast of the Circumcision? 23. How old is this festival?

24. What is the meaning of the word *epiphany?* 25. On what day is the feast observed? 26. What does it commemorate? 27. How old is it?

Lesson 48

THE CHURCH'S CALENDAR—III

FESTIVALS OF THE YEAR (*Continued*)

The *Feast of the Holy Name of Jesus* is now observed on the first Sunday of January. It is of rather recent origin. It was approved at first only for Franciscan churches, but in the year 1721 it was extended to the whole world.

The *Feast of the Purification* of the Blessed Virgin (February 2) began in the East about the year 520, and was introduced into the Roman Church about 700. On that day the solemn blessing of candles takes place in our churches, as explained in Lesson 42.

The *Feast of St. Joseph* (March 19) is not an ancient festival. It has been observed by certain religious orders from the fourteenth century. In 1621 it was made a holyday of obligation, and has that rank in some countries at the present time.

The *Feast of the Annunciation* of the Blessed Virgin (March 25) was possibly a festival of the early Church, though there is no clear record of it until 692. It commemorates the coming of the Archangel Gabriel to Mary to announce that she was to be the Mother of God.

Easter Sunday is the feast of our Lord's Resurrection. Its name is derived from that of a Saxon goddess, Eostre,[1] the divinity of the dawn. In many countries its name is derived from the Jewish festival of the Pasch or Passover, which commemorated the deliverance of the Jews from the tenth plague of Egypt—the destruction of the first-born; thus, in Italian it is Pasqua, in Spanish, Pascua, in French, Pâques[2]—all from the Latin form,—*pascha.*[3]. On this day and during the ensuing "paschal time," the whole spirit of the Church is joyful. Instead of the "Asperges"[4] before the Mass, the "Vidi aquam"[5] is sung; many Alleluias are used in the Mass and the Office; and the paschal candle (Lesson 42) is lighted at solemn services.

The *Feast of the Ascension* occurs forty days after Easter. It is an ancient festival. St. Augustine attributes it to the Apostles, but its origin is probably of somewhat later date.

The *Feast of the Pentecost* (Greek, *pentekostes,*[6] fiftieth)

[1] Eostre. Ay-os'-tray.
[2] Pâques. Pahk.
[3] Pascha. Pass'-cah.
[4] asperges. ass-per'-jays.
[5] Vidi aquam. Vee'-dee ah'-quam.
[6] Pentekostes. Pen-tay-koss'-tays.

commemorates the descent of the Holy Ghost upon the Apostles, and gets its name from the fact that it comes nearly fifty days after Easter. This day and name belonged originally to a Jewish festival. It has been observed in the Christian Church probably from the days of the Apostles. It is often called Whitsunday (White Sunday), from the fact that solemn Baptism was administered on that day in past centuries, the candidates being attired in white robes. All the Sundays which follow until Advent are numbered from Pentecost in the Roman calendar.

Trinity Sunday, a week after Pentecost, is a festival in honor of the Three Divine Persons. It was observed in various places in the tenth century, and was extended to the whole Church by Pope John XXII in 1334.

The *Feast of Corpus Christi*[1] (the Body of Christ) comes on the Thursday after Trinity Sunday. As the day on which our Saviour established the Holy Eucharist occurs in Holy Week, the Church has established a special feast in honor of that sacrament. This was done in 1246 by Robert de Thorete,[2] Bishop of Liège,[3] in Belgium, at the request of St. Juliana of Mont Cornillon;[4] and the festival was extended to the whole world by Urban IV in 1264. The beautiful Office of this feast was composed by St. Thomas Aquinas.

In June we have the *Feast of St. John the Baptist,* on the 24th, probably dating back to the third century, and possibly the oldest festival in honor of a saint—and that of *Sts. Peter and Paul* on the 29th, which goes back to the fifth century. In many parts of the world these two festivals are holydays of obligation.

The *Feast of the Assumption* of the Blessed Virgin (Aug-

[1] Corpus Christi. Cor′-puss Kris′-tee.
[2] Thorete. Toe-rate′.
[3] Liège. Lee-aizh′.
[4] Cornillon. Cor-nee′-on.

ust 15) is a holyday of obligation for us here in the United States. It commemorates the reunion of the virginal body of Mary to her sinless soul after her death—an ancient tradition in the Church, though not an article of faith. This festival originated in the East, and was introduced into western Europe in the sixth century.

All Saints' Day is a feast in honor of the saints of God considered collectively. As the year has only 365 days, it is impossible for the Church to honor her millions of saints by assigning a feast-day to each; and therefore this festival, on which all the saints are venerated together, has been instituted. It was originally celebrated on various dates in different countries, and was assigned to November 1 by Gregory III in 731. It is a holyday of obligation.

All Souls' Day, in which the Church commemorates all the souls in Purgatory, comes on November 2. It was established in France in 998, by a certain Abbot Odilo. On this day, for the greater benefit of the suffering souls, every priest is privileged to offer three Masses.

The *Feast of the Immaculate Conception* of the Blessed Virgin (December 8) is the patronal feast of the United States and a holyday of obligation. It was observed as "the Blessed Virgin's Conception" from about 1350, and, under its present title, was made one of the great feasts of the Church by Pius IX, who proclaimed the doctrine of the Immaculate Conception in 1854.

QUESTIONS. 1. On what day is the Feast of the Holy Name observed? 2. Give its history.

3. On what day does the Feast of the Purification occur? 4. What can you say of its origin? 5. What ceremony takes place on that day?

6. On what day does the Feast of St. Joseph occur? 7. Give its history.

8. On what day is the Feast of the Annunciation celebrated? 9. In what year do we find the first mention of it? 10. What does it commemorate?

11. What is the derivation of the word *Easter?* 12. What did the Jewish Pasch commemorate? 13. What is the name of this feast in Italian, Spanish, French and Latin? 14. What is done by the Church during the paschal time?

15. What can you say of the Feast of the Ascension?

16. What is the meaning of the word *pentecost* and why is it used for this Christian feast? 17. How long has it been observed in the Christian Church? 18. What other name has it, and why? 19. How it is prominent in the Church's calendar?

20. When does Trinity Sunday occur? 21. Tell its history.

22. What does *Corpus Christi* mean? 23. When is the feast celebrated? 24. Why was it instituted? 25. By whom, when, and at whose request? 26. What Pontiff extended it to the whole world, and when? 27. Who composed its Office?

28. Name two great feasts of June, and give their dates and history.

29. On what day does the Feast of the Assumption occur? 30. What does it commemorate? 31. What can you say of its history?

32. Why was All Saints' Day established? 33. What is to be said of its history?

34. Who established All Souls' Day; when, and where? 35. What privilege is given to priests on that day?

36. On what day is the Feast of the Immaculate Conception celebrated? 37. Why is it important for us Americans? 38. Tell its history.

Lesson 49

LENT AND HOLY WEEK

Lent is a season of penance set apart by the Church in memory of the fast of our Lord in the desert, and as a means of sanctification for her chil-

dren. It consists of six and one-half weeks preceding Easter, and includes forty fasting-days, which are weekdays. The Sundays are a part of the Lenten season, but are not observed as days of fasting or abstinence.

(For details of the Church's laws concerning fasting and abstinence, see Lesson 67.)

The date of the beginning of Lent varies from year to year, according to the date of Easter (Lesson 46). In Latin it is called *Quadragesima*[1] (fortieth), from which are taken the Italian *Quaresima*[2] and the French *Carême*.[3] The English name is from the Anglo-Saxon *Lencten*,[4] which means Spring.

The History of Lent. Some sort of fasting time before the Easter festival has been observed from very early times. From about the fourth century it became a fast of forty days in many parts of the world. For some time thereafter, however, the Roman Church prescribed a fast of thirty-six days only, beginning after the first Sunday of Lent; the four days before that Sunday were added by a Council held at Meaux,[5] in France, in 846. At the present day the obligation of Lenten fast and abstinence ends at noon on Holy Saturday.

Lenten Masses. At the Masses of the Lenten season (except those of saints or festivals) the Church's ritual is penitential. The Gloria is omitted; the Alleluias are replaced by the more sorrowful Tract (Lesson 25); and near the end of the Mass is inserted a "Prayer over the People," asking God's mercy and forgiveness.

On the fourth Sunday, however, there is a note of joy. That day is called *Laetare*[6] *Sunday*, from the opening words of the Introit of the Mass. When possible, rose-colored

[1] Quadragesima. Quod-rah-jay'-see-mah.
[2] Quaresima. Quah-ray'-see-mah.
[3] Carême. Cah-rame'.
[4] Lencten. Lenk'-ten.
[5] Meaux. Mo.
[6] Laetare. Lay-tah'-ray.

vestments are worn on this day, to indicate a relaxation in the penitential spirit symbolized by purple.

On *Passion Sunday* (the fifth Sunday of Lent) the more solemn part of the penitential season begins. The images in our churches are veiled in purple wrappings, remaining thus until the end of the services on Holy Saturday.

The Tenebrae[1] is the public chanting of a part of the Divine Office, taking place on Wednesday, Thursday and Friday of Holy Week. It is the "anticipated" Matins and Lauds of Holy Thursday, Good Friday and Holy Saturday.

It contains passages or "lessons" from the Lamentations of the Prophet Jeremias—chanted to a beautiful and most mournful tune.

Tenebrae Candlestick.

The service takes its name, *Tenebrae* (darkness), from a ceremony which forms a part of it—the gradual extinguishing of candles in a triangular candlestick standing in the sanctuary. This, in the Middle Ages, was called the Tenebrae "hearse," which means a harrow, from its shape. Fifteen candles are used—because fourteen are extinguished one by one at the end of each of the fourteen psalms of Matins and Lauds. Afterwards, during the chanting of the "Benedictus,"[2] the six candles on the altar and the other lights in the church are put out. The fifteenth or topmost candle is then removed, and, still lighted, is hidden behind the altar. After a mournful chant and the reciting of the "Miserere,"[3] a noise is made by the clergy with their books (symbolizing the earthquake at the death of Christ), and the hidden candle is replaced in the candlestick, as an emblem of our Risen Saviour.

[1] Tenebrae. Ten'-eb-ray.
[2] benedictus. bay-nay-dick'-tuss.
[3] miserere. miz-ay-ray'-ray.

Holy Thursday is the day whereon the Church commemorates the institution of the Holy Eucharist.

The earlier portion of the Mass is joyful. When the Gloria is intoned, the organ sounds, the bells are rung—and suddenly they cease, remaining silent until the Gloria on Holy Saturday.

At the Mass a second Host is consecrated, to be consumed at the service on Good Friday. This is carried in a solemn procession to another altar or chapel, known as the Repository or Altar of Repose, and is there honored by the use of lights and flowers and by relays of adorers. After the Mass the main altar is stripped of its linens.

This day is sometimes called Maundy Thursday, from the Latin *mandatum*,[1] a command, or from *mundare*,[2] to cleanse—from a precept of our Lord: "You ought to wash one another's feet"—a ceremony of this day which is seldom or never observed in this country.

On this day the solemn blessing of the holy oils takes place in cathedral churches (Lesson 41).

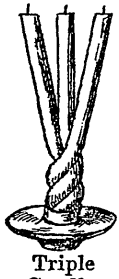
Good Friday is the day whereon the Church commemorates the death of our Blessed Saviour on Mount Calvary for the sins of mankind.

The altar is bare, the crucifix veiled, and the priests wear black vestments. They prostrate themselves before the empty tabernacle. After certain "lessons," the Passion of our Lord from the Gospel of St. John is read. Then comes the ceremony of the "Adoration of the Cross" (a name sanctioned by long usage, but inaccurate—for we do not adore crosses). The veiled crucifix is gradually uncovered, with the threefold chanting of "Ecce lignum crucis"[3]—"Behold the wood of the cross, on which hung the Salvation of the World." The clergy then remove their shoes—an ancient sign of reverence—and, kneeling, kiss the crucifix. The laity then venerate it by kissing it.

[1] mandatum. man-dah′-tum.
[2] mundare. mun-dah′-ray.
[3] Ecce lignum crucis. Ek′-say lig′-num croo′-siss.

The Mass of the Pre-Sanctified, on Good Friday, is not a Mass at all. It is simply the priest's Communion. The Sacred Host consecrated on the preceding day is brought back from the Repository; and after the recitation of the Pater Noster and a prayer, the priest receives Holy Communion and the service comes abruptly to an end.

Holy Saturday. The principal parts of the service of this day are the *blessing of the new fire,* of the *paschal candle* and of the *baptismal font,* and *the Mass.*


Triple Candle.

The *blessing of the new fire* takes place at the door of the church. A procession brings the newly-kindled fire into the church, and a triple candle is lighted from it, one branch at a time, the deacon chanting three times in ascending tones, "Lumen Christi"[1]—"The Light of Christ." This ceremony goes back to the twelfth century.

The *blessing of the paschal candle* opens with the singing of the "Exsultet,"[2] a beautiful chant of thanksgiving. Five grains of incense are fixed into the candle—symbolizing the five wounds of the Risen Saviour's glorified Body. The new fire and the paschal candle are figures of our Lord, the Light of the World.

The *blessing of the font* (that is, of the baptismal water for the ensuing year) begins with a sort of Preface. The paschal candle is plunged into the water three times, and the oil of catechumens and the holy chrism (Lesson 41) are poured into it. Previously the people are sprinkled with the water, and a portion of it is set aside for the blessing of their homes. (Lesson 33.)

The *Mass* of Holy Saturday is a Mass of joy. When the Gloria is intoned the organ sounds and the bells are rung, because the Church is anticipating the joy and triumph of

[1] Lumen Christi. Loo'-men Cris'-tee.
[2] Exsultet. Ek-sul'-tet.

Easter. This Mass was originally the midnight Mass of Easter, at the end of the long vigil services of that feast; but after a time both the services and the Mass were put on Saturday morning.

QUESTIONS. 1. What is Lent? 2. How many fasting days are in it, and how many other days?

3. How is the date of Lent determined? 4. What is Lent called in Latin, in Italian and in French? 5. Whence is the English name derived?

6. What can you say of the duration of Lent in different ages? 7. What Council decreed forty fasting-days, and when? 8. When do the Lenten fast and abstinence now end?

9. Describe the Masses during Lent.

10. What is the fourth Sunday of Lent called, and why? 11. What vestments are worn, when possible, on that day, and why?

12. What is the fifth Sunday of Lent called? 13. What is done with the images in our churches on that day?

14. What is the Tenebrae? 15. What beautiful chant does it contain? 16. Why is the Tenebrae so named? 17. What was the triangular candlestick called in the Middle Ages? 18. How many candles are in it, and why? 19. What is done with the fifteenth candle?

20. What event is commemorated by the Church on Holy Thursday? 21. What is done at the Gloria? 22. What is the altar called to which the Blessed Sacrament is carried? 23. What is done to the main altar after the Mass? 24. What name is sometimes given to this day, and whence is the name probably derived? 25. What ceremony takes place in cathedral churches on Holy Thursday?

26. What is commemorated on Good Friday? 27. What is the opening ceremony? 28. What is read from the Gospel? 29. What can you say of the name given to the veneration of the cross? 30. Describe this ceremony. 31. What is the chief service on Good Friday called? 32. Is it a real Mass? 33. Describe it.

34. What are the principal parts of the service on Holy Saturday? 35. Describe the blessing of the new fire and the bringing of it into the church. 36. How old is this ceremony? 37. What is sung at the blessing of the paschal candle? 38. What is inserted into it? 39. What do these symbolize? 40. What do the new fire and the paschal candle represent? 41. Describe the blessing of the font. 42. What is done with some of the water?

43. What is the nature of the Mass on Holy Saturday? 44. What is done at the Gloria, and why? 45. What was this Mass originally?

PART VII

THE CHURCH'S BOOKS

LESSON 50

THE CATHOLIC BIBLE

The Bible, or the Sacred Scriptures, is the written word of God. It consists of a number of books written in different ages by men who were inspired by God.

The books written before the coming of our Lord form the *Old Testament;* those written after His time are known as the *New Testament.* In the Catholic Bible there are forty-five books in the Old Testament and twenty-seven in the New.

The versions used by Protestants usually exclude seven books of the Old Testament and parts of two others.

The word *testament* signifies a covenant or mutual agreement—the Old Testament being the covenant of God with His chosen people, the Jews, and the New Testament being the covenant of our Saviour with all mankind. The word *bible* is derived from the Greek *biblion,*[1] paper or a writing, from *biblos,* the bark of papyrus, used in ancient times for the making of paper. The word *scriptures* means writings.

The Vulgate. This is the Latin Bible, translated from the Hebrew and Chaldean originals by St. Jerome (340-420), and approved for the use of the Roman Church by the Council of Trent (1545-1563).

[1] biblion. bib'-lee-on.

The word *vulgate* is from the Latin, and signifies the *common* version.

The Douay Bible is the translation of the Scriptures used generally by English-speaking Catholics.

It is so called because it was prepared and published by exiled English priests at Douay[1] and Rheims,[2] in France. The New Testament was issued at Rheims in 1582, and the Old Testament at Douay in 1609. The version now used was amended by Dr. Challoner in 1750. This was reprinted at Philadelphia in 1790—the first Catholic Bible in English issued in the United States; and between 1849 and 1857 Archbishop Kenrick published an excellent revision of the Douay version.

The Protestant sects commonly use the "Authorized Version," a revision of the "King James" Bible (1604-1611), so called because its publication was ordered by King James I, of England. It is beautiful in style and diction, but has many errors in its text, intended to support Protestant doctrines. A "Revised Version" of the Protestant Bible was begun in 1870 and issued in 1881.

Answers to Some Objections. Does the Catholic Church condemn the reading of the Bible? She has done so in the past. That is, she has forbidden at times the *unguided* use of the Scriptures—because in the Middle Ages there were many corrupt translations, and because parts of the Bible are evidently unsuited to the young or the ignorant. But when she approved the Vulgate version she insisted upon its use by the faithful in general.

Did the Church "chain the Bible?" She did. Before the invention of printing, Bibles were copied by hand on parchment, and usually each church had one—valued at about $1,500, and therefore chained to a desk to prevent theft.

[1] Douay. Doo'-ay.
[2] Rheims. *Eng.*, Reemz. *Fr.*, Rans (n nasal).

Does the Catholic Church neglect the Bible? She uses it every day. A great part of the Mass is made up of passages from its various books. The Divine Office, recited daily by the clergy, is composed largely of psalms and other extracts from the Scriptures.

QUESTIONS. 1. What is the Bible? 2. Of what does it consist? 3. Which books form the Old Testament, and which the New?

4. How many books are in the Old Testament, and in the New, of the Catholic Bible? 5. What are excluded, in the Protestant versions? 6. What is the meaning of the word *testament?* 7. What covenant was made through the Old Testament, and what through the New? 8. What is the derivation of the word *bible?* 9. What is the meaning of the word *scripture?*

10. What is the name given to the Latin Bible? 11. From what languages was it translated, and by whom? 12. What Council approved it for the Roman Church? 13. What is the meaning of the word *vulgate?*

14. What name is given to the Catholic English Bible? 15. Why is it so called? 16. When and where was the Douay New Testament issued? 17. The Old Testament? 18. Who amended the Douay Bible, and when? 19. When and where was the first Catholic Bible printed in the United States? 20. What American archbishop published a revision of the Douay Bible, and when?

21. What version of the Scriptures is used by Protestant sects, and why is it so called? 22. What can you say of its merits and demerits? 23. When was the Revised Version made?

24. Does the Catholic Church condemn the reading of the Bible? 25. Did the Church ever chain the Bible? 26. Does the Catholic Church neglect the Bible?

LESSON 51

THE MISSAL, THE BREVIARY, THE RITUAL

The Missal, or Mass-Book, is used by the priest at the altar during the Mass, and contains all that is read or recited in the offering of the Holy Sacrifice, besides *rubrics,* or notes of direction.

The word *rubric* means *red*—these notes being printed in that color, while the text of the Mass is black.

The Missal developed slowly into its present form. At first not all parts of the Mass were found in one volume. As many as four were sometimes required. The Roman Missal as we have it now was recommended by the Council of Trent (1545-1563), and was issued by order of Pope St. Pius V, in 1570. At that time certain churches and religious orders which had a liturgy of their own going back more than 200 years were allowed to continue using their own rites; but all other churches following the Latin Rite are required to use the Roman Missal.

The Breviary is a book which contains the Divine Office, the prayer offered daily by priests and others who are in sacred orders.

The Divine Office is the public prayer of the Church, just as the Mass is her great Sacrifice; for it is the duty of a priest not only to offer sacrifice but to pray for the people. The Office, in some form, probably goes back almost to Apostolic times.

The word *breviary* comes from the Latin *brevis,*[1] short or brief. It is so called because in early centuries the Office was much longer than it is at present; and when it was

[1] brevis. bray′-viss.

shortened (about the year 1100), the new Office-Book was called a "Breviarium,"[1] or abridgment.

The Council of Trent revised the whole Office, and the Breviary authorized by it was published in 1602. This was re-arranged by order of Pius X in 1912, so that the Psalms of the Bible (150 in number) are usually recited within each week.

The Breviary used by our priests is in Latin, usually printed in black and red. Ordinarily it is divided into four volumes, one for each season of the year.

The Divine Office said by the clergy is divided into seven parts, known as the *canonical hours.*

In the Middle Ages it was the general practice to recite each part at its own hour. This is not now required. Each priest (unless lawfully excused) must say the whole Office of the day within the 24 hours of the day, under pain of mortal sin; he has, however, the privilege of "anticipating," or saying a part of the Office for the next day, after 2 P. M. of the present day. Thus, he may, for example, say a part of Tuesday's Office on Monday.

The first canonical hour is *Matins,* or the morning office (originally recited before dawn), to which is added *Lauds,* or praises of God. Then comes *Prime,* meaning "the first," so called because it was said at the "first hour," or sunrise; then *Terce,* or third, recited at nine o'clock; *Sext,* or sixth, at noon; and *None,*[2] or ninth, at three o'clock. *Vespers,* the evening service, is next, and then comes *Compline,*[3] or the completion, at bed-time.

The Office varies from day to day. It may be a Sunday Office or a week-day Office, or the Office of a saint; and

[1] Breviarium. Bray-vee-ah'-ree-um.
[2] None. To rhyme with "bone."
[3] Compline. Com'-plin.

the lessons, hymns and other parts are varied accordingly.

In an ordinary Office the priest recites 33 psalms, 3 canticles, 8 hymns, 9 prayers, the Our Father 14 times, the Hail Mary 7 times, the Creed 3 times and the Confiteor once. He reads 3 short extracts from the Scriptures, 3 short chapters on the saint or festival of the day, and 3 from a sermon by a Father of the Church, besides 8 *capitula*[1] (little chapters) of a few lines each, the "Te Deum" once, and many short verses and responses.

The Ritual is the priest's Book of Rites, containing the words and ceremonies of those sacraments that can be given by a priest, and the blessings which the Church authorizes him to bestow on persons and on things.

A bishop's Ritual, containing the rites which only a bishop can administer, is called a *Pontifical* (Pontiff's Book).

The present Roman Ritual was authorized by Pope Paul V in 1614, and has been enlarged since that time. It contains the rites of the sacraments of Baptism, Penance, Extreme Unction, Matrimony, and of Holy Communion outside of Mass; prayers for the visitation of the sick; and about 140 separate forms of blessings, for persons, religious articles, animals, eatables, and many other things.

QUESTIONS. 1. What is the Missal? 2. What are rubrics, and why are they so called? 3. Give the history of the Roman Missal as we have it now. 4. What exception was made for certain churches and religious orders?

5. What is the Breviary? 6. What are the two great duties of a priest? 7. How old is the Divine Office? 8. Why is the Breviary so called? 9. What Council revised the Office, and when was its Breviary published? 10. What re-arrangement was made by Pius X? 11. Describe a Breviary.

[1] capitula. cap-it'-yoo-lah.

12. What are the parts of the Divine Office called? 13. What obligation rests upon a priest in regard to his Office? 14. What is meant by "anticipating"?

15. Name the canonical hours, and tell the hours at which they were formerly recited.

16. Is the Office always the same? 17. How many psalms are said in an ordinary Office? 18. How many canticles? 19. How many hymns? 20. How many prayers? 21. How often is the Our Father said? 22. The Hail Mary? 23. The Creed? 24. The Confiteor? 25. What other readings are included in the Office?

26. What is the Ritual? 27. What is a bishop's Ritual called? 28. Who authorized the present Roman Ritual, and in what year? 29. It contains the rites of what sacraments? 30. How many blessings, and of what?

PART VIII

SERVICES AND DEVOTIONS

LESSON 52

DEVOTIONS IN HONOR OF THE BLESSED SACRAMENT

The Benediction of the Blessed Sacrament is a service in which the Sacred Host is exposed for adoration and the people are blessed with It.

The Host is exposed in a vessel called an *ostensorium*[1] (Lesson 30), and is incensed; hymns are sung, varying in different localities but always including the "Tantum Ergo" (Lesson 60), after which a prayer is chanted in honor of the Blessed Sacrament. The priest then, wearing a humeral veil (Lesson 36), makes the sign of the cross over the people with the Sacred Host contained in the ostensorium. This blessing is given in silence, because it is our Lord, not the priest, who is giving it; but with us it is customary to have the sanctuary bell rung three times. Wax candles, ten at least, must be used, and the incensings must not be omitted. At solemn Benedictions a deacon and subdeacon assist the priest, and are vested in their dalmatic and tunic respectively.

A simpler form of Benediction may also be given, in which the tabernacle door is opened, hymns and the prayer are sung, and the people are blessed with the *ciborium*[2] enshrouded in its veil. Also, after Holy Communion has

[1] ostensorium. os-ten-so'-ree-um.
[2] ciborium. see-bo'-ree-um.

been given to the sick, if the priest's *pyx* still contains the Blessed Sacrament, a form of Benediction may be imparted merely by making the sign of the cross with it, in its burse, over the sick person.

(For details about the ciborium and pyx, see Lesson 30.)

Its History. The Benediction of the Blessed Sacrament is not an ancient devotion. After the institution of the Feast of Corpus Christi[1] in 1246, processions and expositions of the Sacred Host became common, and after a time It was carried in a transparent vessel resembling an ostensorium. After the processions it was customary to give a blessing with the Sacred Host. In England and France evening services were held in honor of the Blessed Virgin, at which the Blessed Sacrament was sometimes exposed on the altar, with a blessing at the end of the service. Thus the Benediction developed into its present form.

It is often used as a conclusion of other services, such as Vespers or the Stations of the Cross, and at the devotional meetings of sodalities.

The Forty Hours' Adoration is a devotion in honor of the Blessed Sacrament, which is publicly exposed for adoration for forty hours or less.

It is held in each parish of a diocese at some designated time during the year, and in our churches it usually begins or ends on a Sunday. The Sacred Host is exposed on the main altar of the church for a number of hours on three successive days.

The devotion begins with a *Mass of Exposition,* followed by a procession of the Blessed Sacrament. On the second day, at another altar, a *Missa pro Pace*[2] (Mass for peace) is celebrated. On the third, the devotion ends with a *Mass of Reposition,* followed by a procession, at the end of which the people are blessed with the Sacred Host.

Its History. This devotion owes its origin to the practice

[1] Corpus Christi. Cor'-pus Chris'-tee.
[2] Missa pro Pace. Miss'-ah pro Pah'-say.

of exposing the Blessed Sacrament in churches during the Carnival time (Latin, *carni vale,*[1] farewell to flesh-meat—the two days preceding Lent), when, in many countries, the people were accustomed to give themselves up to great dissipation. To prepare the faithful for the Lenten season, and to make reparation for the crimes of men, the Sacred Host was exposed on these two days for forty hours, in memory of the forty hours during which the Body of Jesus rested in the sepulchre.

The practice of having the Adoration in various churches on successive Sundays began at Milan, in Italy, about the year 1537, and was probably introduced by the Capuchin[2] Order. Indulgences were granted by Pope Paul III in 1539. The devotion was brought to Rome by St. Philip Neri.[3] The prayers offered in those days were usually for protection against the Moslems.

Pope Clement VIII, in 1592, made rules for this devotion, and Clement XII, in 1731, issued a complete set of regulations known as the *Clementine Instruction,* which is still the law of the Church for the Forty Hours' Adoration.

The devotion was introduced into the United States about 1854, probably by Bishop Neumann,[4] of Philadelphia.

The Rules for the Forty Hours' Adoration. 1. Twenty candles at least must be kept burning. 2. All who enter or leave the church should go down on both knees and bow low in adoration, and all should remain kneeling while in the church. 3. No Masses except that of Exposition and that of Reposition are allowed at the altar upon which the Blessed Sacrament is exposed. 4. At the opening and closing of the devotion the Litany of the Saints is chanted and a procession of the Blessed Sacrament is held. 5. No Masses of Requiem are allowed in the church during the Adoration.

In our churches the devotion usually lasts about thirty

[1] carni vale. car'-nee vah'-lay.
[2] Capuchin. Cap'-oo-shin.
[3] Neri. Nay'-ree.
[4] Neumann. Noy'-man.

hours only. Continual relays of watchers should be present during the whole Adoration.

The Indulgences. 1. A *partial indulgence* of seven years and seven quarantines (a quarantine being forty days) may be gained each day by a visit to the church where the Blessed Sacrament is exposed. 2. A *plenary indulgence* is obtained by one visit with Confession and Holy Communion and the usual prayer for the intention of our Holy Father the Pope. The Confession and Communion need not take place in the church where the devotion is being held, and the Communion may take place at any time on one of the three days, even before the Adoration has been begun or after it has been completed. The indulgences may be applied to the souls in purgatory.

QUESTIONS. 1. What is Benediction of the Blessed Sacrament? 2. In what is the Host exposed? 3. What hymn is always sung? 4. Why is the blessing given in silence? 5. How many candles must be used? 6. Who assist at a solemn Benediction, and how are they vested?

7. What sacred vessel is used in a simpler form of Benediction? 8. In Benediction given to the sick?

9. Give briefly the early history of Benediction of the Blessed Sacrament. 10. On what occasions is this service often used?

11. What is the Forty Hours' Adoration? 12. When is it held? 13. What is the opening Mass called? 14. What Mass is said on the second day? 15. On the third day?

16. What was the origin of this devotion? 17. Why was the Blessed Sacrament exposed for *forty* hours? 18. When and where did the practice begin of having the Adoration in various churches on successive Sundays? 19. What order probably introduced it? 20. What Pope first granted indulgences for it, and when? 21. Who brought the devotion to Rome? 22. What was the object of the prayers offered at it in those days?

23. What two Popes made rules for it, and when? 24.

What are the rules called? 25. When was it introduced into the United States, and probably by whom?

26. How many candles are required? 27. What should be done on entering and leaving the church? 28. What Masses may be said on the altar whereon the Blessed Sacrament is exposed? 29. What litany is recited at the opening and closing? 30. Are Requiem Masses permitted? 31. How long does the Adoration usually last?

32. What partial indulgence may be gained, and how? 33. What plenary indulgence, and under what conditions? 34. How may these indulgences be applied?

Lesson 53

DEVOTIONS IN HONOR OF THE SACRED HEART

Devotion to the Sacred Heart is an expression of adoration. We give more than homage and veneration to the Heart of our Saviour. We *adore* it, because it is the Heart of Christ, a part of His human nature, which is united to the Divine Nature of the Second Person of the Blessed Trinity. The Heart of Jesus is a natural symbol of His infinite love for us, for the human heart has always been looked upon as an emblem of love.

Each of the twelve months of the year has its special devotion. Some of these are authorized and approved by the Church, and those who practise them receive certain indulgences. The month of June is the month of the Sacred Heart; during it the faithful are exhorted to special zeal in the worship of the Heart of our Blessed Saviour.

The History of the Devotion. Devotion to the Sacred Heart has become widely known only since the seventeenth century, and it was not sane-

tioned by the Church for general use until the latter part of the eighteenth.

Homage paid to the Heart of Jesus is mentioned by spiritual writers as early as the twelfth century, but it was practised to a very limited extent until the time of Saint Margaret Mary Alacoque,[1] who became the apostle of this beautiful devotion.

She was born in the village of Lhautecour,[2] in France, in 1647, and died in 1690. She entered the community of Visitation nuns at Paray-le-Monial[3] in 1671. It is said that our Blessed Lord appeared to her on several occasions, and in one of these visions He showed her His Heart, pierced with a wound, encircled with a crown of thorns, surrounded by flames and surmounted by a cross. He commanded her to practise and to teach to others the devotion to His Sacred Heart, and made certain promises of graces to be imparted to all who love and adore it.

The devotion spread rapidly, but was not fully approved by the Church for more than a century. In 1794 Pius VI granted indulgences to those who practise it.

The Feast of the Sacred Heart. Attempts were made, in 1697 and in 1729, to have a day set apart in honor of the Heart of our Lord, but each of these proposals was rejected by the Roman Congregation of Sacred Rites. In 1765 a number of churches were permitted to celebrate this feast; in 1856, under Pius IX, this permission was extended to the whole world—the feast being assigned to the day after the octave of Corpus Christi, in the month of June.

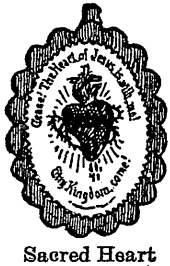
In 1889, under Leo XIII, the day was raised to a higher rank in the Church's calendar, and, ten years later, all

[1] Alacoque. Al′-ah-coke.
[2] Lhautecour. Lote-koor′.
[3] Paray-le-Monial. Pah′-ray-luh-Mo′-ne-al.

mankind was solemnly consecrated by the same Pontiff to the Sacred Heart of Jesus.

Margaret Mary Alacoque was pronounced Venerable by Leo XII in 1824, was declared Blessed by Pius IX in 1864, and was proclaimed a Saint by Benedict XV in 1920.

The First Fridays. One of the greatest factors not only in making this devotion known to the world but in distributing its spiritual benefits is the *Devotion of the First Fridays.*



Sacred Heart Badge.

The faithful are exhorted to receive Holy Communion on the first Friday of each month for nine successive months, thereby gaining a plenary and certain partial indulgences. In many churches the Blessed Sacrament is exposed for adoration, either all day or during the Holy Hour, and an Act of Consecration to the Sacred Heart is read, with other prayers.

The First Friday Devotion has been widely extended by the League of the Sacred Heart (or the Apostleship of Prayer—Lesson 66), which is promoted by the Jesuit Fathers; and that society has been largely instrumental in fostering the practice of frequent Communion. Its members wear an oval badge of red woolen material, bearing a picture of the Sacred Heart of our Lord.

QUESTIONS. 1. How does the devotion to the Sacred Heart differ from devotion to the saints? 2. Of what is the Heart of our Lord a symbol? 3. Which is the month of the Sacred Heart?

4. How long has the devotion to the Sacred Heart been widely known? 5. When was it sanctioned by the Church? 6. In what century do we find mention of this devotion? 7. Who was its principal promoter? 8. When and where was she born, and when did she die? 9. What community

did she enter; where, and when? 10. Describe her vision of the Sacred Heart. 11. What did our Lord command and promise? 12. When was the devotion fully approved, and by what Pope?

13. When were attempts made to have a festival assigned in honor of the Sacred Heart? 14. When was a limited permission given? 15. When and by what Pope was this extended to the world? 16. On what day does the feast occur? 17. What was done by Leo XIII, and in what year? 18. What else did that Pontiff do? 19. What Popes pronounced Margaret Mary Venerable, Blessed and a Saint, and in what years?

20. Describe the devotion of the First Fridays. 21. What society has helped to extend it, and by what religious order is that society promoted? 22. Describe a badge of the Sacred Heart.

Lesson 54

SERVICES FOR THE DEAD

Our Church honors the dead bodies of her children because these bodies have been temples of the Holy Ghost, tabernacles of Jesus Christ and instruments used in God's service; and because they are destined to rise again on the day of General Judgment. She prays for the dead because she believes in the doctrine of the Communion of Saints; that is, that we who are here on earth are in communion with the souls in purgatory and with the saints and angels in heaven.

She teaches us that prayers, good works, Masses, indulgences, etc., may be applied by us to the suffering souls in general or to some soul in particular.

Any Mass may be offered for the souls in purgatory; but the Church has given us, for their special benefit, a series

of Masses with appropriate prayers and other parts. These Masses are described below.

Funeral Rites. In many parts of the world it is customary to begin these at the house where the death took place, with a solemn procession to the church. In some of our churches the clergy meet the body at the door and accompany it to the altar. If the deceased was a lay person, his feet are pointed towards the altar; if a priest, the body is turned the opposite way, to signify that his work during life was to instruct the people from the altar.

Masses of Requiem. All Masses for the dead which are said or sung in black vestments are called Requiem Masses, from the opening words of the Introit: "Requiem aeternam dona eis, Domine"[1]—"Rest eternal grant unto them, O Lord."

The altar is without ornaments, and the tabernacle veil is purple. All parts of the Mass that are expressive of joy are omitted; there is no opening psalm, no Gloria, nor Alleluia, nor Credo. At the Agnus Dei, the Lamb of God is besought to "give them eternal rest." Instead of the "Ite, missa est,"[2] the priest prays "Requiescant in pace,"[3] ("May they rest in peace"). The mournful "Dies Irae"[4] (Lesson 25) forms a part of the Requiem Mass, and there is a special Preface.

The Kinds of Requiem Masses. 1. The *funeral Mass,* offered on the day of the burial, or as soon as possible thereafter. 2. The Mass on the

[1] Requiem aeternam dona eis, Domine. Ray'-quee-em ay-ter'-nam doe'-nah eh'-iss, Dom'-in-ay.
[2] Ite, missa est. E'-tay, miss'-ah est.
[3] Requiescant in pace. Ray-quee-ess'-cant in pah'-say.
[4] Dies Irae. Dee'-aze E'-ray.

third day after the death or the funeral. 3. The Mass on the *seventh day.* 4. The Mass on the *thirtieth day* (often called the "month's mind"). 5. The *anniversary* Mass. 6. The *daily* Mass (in Latin, *Missa quotidiana.*[1])

Besides these, there are three Masses of Requiem with special prayers, for All Souls' Day.

These various Masses of Requiem differ from each other only in the Collects, Epistle, Gospel, Secret Prayers and Postcommunion. (Lesson 25, etc.)

The Catafalque. At funeral Masses when the body of the deceased is not present, and at other high Masses of Requiem, a coffin-shaped frame covered with a black cloth (called a pall) is erected before the altar. This is called a *catafalque.*[2]

Catafalque.

In the times of the Crusades, when a Christian knight died in Eastern lands, a service in his memory was held at home, at which a "funeral pile" was erected, decorated with his sword, shield, etc. This was origin of the catafalque.

The Absolution. This is the name given to the prayers read in the church after a funeral Mass or at services for the dead when Mass is not celebrated.

The Absolution consists of the prayer "Non intres"[3] ("Enter not into judgment with Thy servant, O Lord"), the chanting of the "Libera"[4] ("Deliver me, O Lord, from

[1] quotidiana. quo-tid-ee-ah'-nah.
[2] catafalque. cat'-ah-fawlk.
[3] non intres. non in'-trays.
[4] libera. lee'-ber-ah.

everlasting death"), the Kyrie, the Pater Noster, certain verses and responses, and a prayer. During the recitation of the Pater Noster the coffin is sprinkled with holy water (symbolizing the preservation of body and soul from the power of Satan), and is incensed (signifying the honor due to the body as a former temple of God).

When the clergy accompany the body to the grave, a prayer is read, "May the angels lead thee into Paradise," etc. At the burial the Canticle of Zachary (the "Benedictus"[1]) is said or sung, with the words of our Blessed Lord to the sisters of the dead Lazarus: "I am the Resurrection and the Life," etc., followed by the Kyrie, Pater Noster, certain verses and another prayer, and the sprinkling of the coffin with holy water.

QUESTIONS. 1. Why does the Church honor the dead? 2. What is the Communion of Saints? 3. In many parts of the world, where do the funeral rites begin? 4. How is the body of a lay person laid before the altar, and why? 5. How is the body of a priest laid, and why?

6. Why are Masses in black vestments called Requiem Masses? 7. What can you say of the arrangement of the altar? 8. What are the chief differences between a Mass of Requiem and an ordinary Mass?

9. Name the kinds of Requiem Masses.

10. What is a catafalque? 11. What was its origin?

12. What name is given to the service in the church after a funeral Mass? 13. Name its principal parts. 14. What ceremonies are performed during the Pater Noster? 15. What do these ceremonies signify? 16. What prayer is said on the way to the grave? 17. What is done at the burial?

[1] **benedictus. bay-nay-dick'-tuss.**

Lesson 55

OUR DAILY PRAYERS

The Lord's Prayer, also known as the Our Father, is the greatest of all prayers. It was taught by our Lord to His disciples, and expresses *adoration,* recognition of *God's attributes,* and *petitions* for graces, worldly favors, forgiveness and protection.

It is found in the sixth chapter of the Gospel of St. Matthew, but the wording, as given there, is slightly different from that now used by us. It reads thus: "Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our *supersubstantial* bread. And forgive us our *debts* as we also forgive our *debtors.* And lead us not into temptation. But deliver us from evil. Amen."

In the Gospels of St. Mark and St. John it is not recorded at all. In that of St. Luke it is found in a shorter form: "Father, hallowed be thy name. Thy kingdom come. Give us this day our daily bread. And forgive us our sins, for we also forgive every one that is indebted to us. And lead us not into temptation." (Luke 11, 2.)

This prayer, then, as used by the Church from the earliest times, was formed by combining the versions of St. Matthew and St. Luke.

Some Protestant denominations add: "For Thine is the kingdom, the power and the glory, forever and ever. Amen." This ending occurs in some old liturgical books of Eastern rites. It is not a part of the Our Father, but is an *embolism,* or pious addition, repeating the sentiment of the prayer and intended to increase the fervor of the faithful. It never came into use in the Roman Church.

The Hail Mary, sometimes called the Angelical

Salutation, is the most important of the prayers addressed to the Blessed Virgin. It expresses *salutation, praise, congratulation, thanksgiving* and *petition.*

Catholics use this prayer more often than any other. It forms the greatest part of the rosary, and is recited at morning, noon and evening in the Angelus.

It owes its origin to inspiration from God, manifested through one of His angels, one of His saints, and His holy Church. It consists of three parts:

1. The salutation of the Archangel Gabriel to Mary: "Hail, full of grace, the Lord is with thee; blessed art thou among women."

2. The words of St. Elizabeth: "Blessed is the fruit of thy womb."

3. A petition added by the Church: "Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen."

The History of the Hail Mary. This prayer was unknown until about the twelfth century. On certain festivals, in addition to the regular Divine Office, the "Little Office of the Blessed Virgin" was recited in monastic houses. In this the words of the Archangel and of Elizabeth were repeated frequently, and after a time they began to be used as a prayer—thus forming the first half of the Hail Mary. In 1196 Eudes de Sully, Bishop of Paris, ordered his clergy to teach these words to their flocks. The Holy Name of Jesus was added a little later, probably by Pope Urban IV. The last part, "Holy Mary, Mother of God," etc., was introduced about the year 1500.

This prayer, from its first words in Latin, is often called the "Ave Maria."[1]

The Apostles' Creed is a declaration or pro-

[1] Ave Maria. Ah'-vay Mah-ree'-ah.

fession of our faith, containing many important truths of the Church's doctrine.

It is called a "Creed" from its first word—in Latin, *Credo,*[1] I believe. It is known as the *Apostles'* Creed because in former times there was a belief that it was composed by the Apostles on the day of Pentecost.

It is, very likely, a form of the "profession of faith" required in early times from converts, and is used for this purpose at the present time in the administration of Baptism.

It does not contain all the articles of Christian belief—because in early centuries the entire Catholic faith was not taught to converts until after they had been received into the Church. Before Baptism they were not taught the nature of the Mass or of the Holy Eucharist; and therefore these doctrines were not included in the profession of faith which they learned.

The Confiteor[2] is an acknowledgment of sin and a prayer in which we ask the intercession of the saints, that we may obtain forgiveness from God.

It takes its name from its first word, *confiteor,* I confess. It was originally a part of the private prayers said by the priest in preparation for Mass. Since about the tenth century it has formed a part of the Mass, and this was extended to the whole Roman rite by Pope St. Pius V in 1570. It is used also in the sacrament of Penance, in the Divine Office, in the giving of Holy Communion publicly or privately, in Extreme Unction, in the giving of the Apostolic blessing and indulgence to the dying, and in our prayers.

The Acts of Faith, Hope and Love are prayers by which we testify that we possess these three great "theological virtues"; and the *Act of Contrition* expresses sorrow for sin.

[1] credo. cray'-doe.
[2] confiteor. con-fee'-tay-or.

The Church has not assigned any set form of words for these prayers. Accordingly, different words will be found in different books.

The Prayers at Meals. The prayer before meals is known as a "blessing," because it invokes God's blessing upon us and upon what we are about to receive. The prayer after meals is called a "grace," from the Latin *gratiae,*[1] thanks, because it expresses our gratitude for our food and all other favors which God has given us. There is no strict rule about the wording of these prayers.

QUESTIONS. 1. Who first taught the Lord's Prayer? 2. What does it express? 3. Tell how St. Matthew's version differs from that now used. 4. Which Evangelists do not mention it? 5. What is the form in St. Luke's Gospel? 6. What can you say of the ending "For Thine is the kingdom," etc.?

7. What other name has the Hail Mary? 8. What does it express? 9. Mention some uses of the Hail Mary. 10. To what does it owe its origin? 11. What is the first part of the Hail Mary? 12. The second part? 13. The third part? 14. Give briefly the history of the Hail Mary.? 15. What is it called in Latin?

16. What is the Apostles' Creed? 17. Why is it called a Creed? 18. Why the *Apostles'* Creed? 19. Of what was it a form, and how is it used now? 20. Why does it not contain all the articles of our faith?

21. What is the Confiteor? 22. Whence does it get its name? 23. What was it originally? 24. When did it become a part of the Mass? 25. In what other services is it used?

26. What are the Acts of Faith, Hope and Love? 27.

[1] gratiae. graht'-see-ay.

What is the Act of Contrition? 28. Has the Church assigned a definite form for these prayers?

29. What is the prayer before meals called, and why? 30. What is the prayer after meals called, and why?

Lesson 56

LITANIES—I

A Litany is a prayer in which salutations and petitions are repeated many times in varying forms. The name is derived from the Greek word *lite,*[1] meaning a prayer.

The practice of using such prayers existed in many ancient religions. The 135th Psalm, which was chanted in the public worship in the Jewish Temple, consists of twenty-seven verses, each ending with the words: "for his mercy endureth forever." In the Book of Daniel we find the canticle of the three youths in the fiery furnace, each verse ending with the words: "praise and exalt him above all forever."

In early Christian times, prayers with responses, like our present litanies, were used in the Mass. Nothing now remains of these except the Kyrie Eleison[2] (Lesson 24).

The Approved Litanies. For the public services of the Church only *five* litanies are authorized. These are the *Litany of the Saints,* the *Litany of the Blessed Virgin,* the *Litany of the Holy Name of Jesus,* the *Litany of the Sacred Heart* and the *Litany of St. Joseph.*

In former centuries as many as eighty were in use; but

[1] Lite. Lee'-tay.
[2] Kyrie Eleison. Kyrr'-e-ay Ay-lay'-e-son.

in 1601 Pope Clement VIII forbade the public recitation of all except the Litany of the Saints and that of the Blessed Virgin. Since that time the three others mentioned above have been approved by the Church.

The Litany of the Saints. This is made up of petitions addressed to saints of different classes —to the Blessed Virgin, to the Apostles, to martyrs, confessors, and virgins.

It was prescribed, much as we have it now, by St. Gregory the Great in 590, and it was in use even earlier in a different form.

The Church at the present day makes use of three forms of this litany, as follows:

1. The most common form is recommended for private devotion, but there is no indulgence for reciting it. It is used at the laying of the corner-stone of a church, at the blessing of a church or a cemetery, at the Forty Hours' Adoration, and on other occasions.

It is recited in the Divine Office on the *Feast of St. Mark, April 25*—probably because in pagan times that day was a great festival, celebrated with religious processions to bring a blessing on the newly planted fields.

It is also used on the *Rogation days*—the three days preceding the Feast of the Ascension. The word *rogation* means the offering of petitions; and the practice of saying a litany on these days goes back to the year 477, when it was ordered by St. Mamertus,[1] bishop of Vienne,[2] in France, because of many calamities which were afflicting that country. It was approved for the whole Church, as a blessing for the fruits of the earth, by St. Leo III in 816.

2. The second form of this litany is somewhat shorter, and is used on *Holy Saturday* and on the *Vigil of Pentecost.*

3. The third form is the *Litany of the Dying,* which is

[1] Mamertus. Mam-air'-tuss.
[2] Vienne. Vee-en'.

a part of the "Commendation of a Soul Departing" in the Ritual.

A new invocation was added to the Litany of All Saints in March, 1922, in honor of the third centenary of the erection of the Sacred Congregation of the Propaganda. The addition comes just after the invocation, "That Thou wouldst vouchsafe to grant peace and unity to all Christian people, etc.," and reads:

"That Thou wouldst vouchsafe to bring all wanderers back to the unity of the Church, and all unbelievers to the light of the Gospel, we beseech Thee to hear us."

The Litany of the Blessed Virgin consists of a number of her titles (some of which are taken from the prophecies and psalms of the Old Testament), with petitions that she may pray for us.

It is sometimes called the "Litany of Loreto," because it has been used for many years at the Italian shrine of that name, which, according to legend or tradition, contains the "House of Nazareth" in which our Saviour dwelt in childhood.

Its authorship is unknown. Some say that it is not older than the thirteenth century; others attribute it to Pope Sergius I, about 687, or to St. Gregory the Great. It was formally approved by Sixtus V in 1587.

From time to time new petitions have been inserted into this litany. The invocation "Help of Christians" commemorates the great battle of Lepanto,[1] in 1571, when the Christian world united in prayer to Mary that it might be saved from the Moslem yoke. "Queen of All Saints" was added by Pius VII after his imprisonment by Napoleon. "Queen Conceived without Original Sin" was introduced by Piux IX in 1846, eight years before the doctrine of the Immaculate Conception was defined by the Church. "Queen

[1] Lepanto. Lay-pan'-toe.

of the Most Holy Rosary," long used by Rosary Societies, was sanctioned for the whole Church by Leo XIII in 1883. "Mother of Good Counsel" was approved by the same Pontiff in 1903. "Queen of Peace" was added by Benedict XV in 1917, on account of the great European war.

There is an indulgence of 300 days (granted by Pius VII) every time this litany is said; and one who recites it every day may obtain a plenary indulgence, under the usual conditions, on the five principal feasts of the Blessed Virgin—her Immaculate Conception, Nativity, Annunciation, Purification and Assumption.

The prayer "We fly to thy patronage" is usually recited before this litany, and the "Hail, Holy Queen" is said after it; but these are not necessary for the gaining of the indulgences.

QUESTIONS. 1. What is a litany? 2. Whence is the name derived? 3. Mention parts of the Old Testament resembling litanies. 4. For what were prayers of this kind used in the early Church?

5. Name the approved litanies. 6. How many were formerly in use? 7. Who restricted the number, and when?

8. What is the Litany of all Saints? 9. Who prescribed it? 10. How many forms of this litany are now in use? 11. Are indulgences gained by reciting the ordinary form? 12. Mention some uses of this form in church ceremonies. 13. Why is it recited on the Feast of St. Mark? 14. On what other days is it used in the Office? 15. What is the meaning of the word *rogation?* 16. Give the origin of the practice of reciting a litany on these days. 17. Who approved this practice for the whole Church, and when? 18. What can you say of the second and third forms of this litany? 19. What new petition has been added, and why?

20. What is the Litany of the Blessed Virgin? 21. What is its other name, and why? 22. What can you say con-

cerning its authorship? 23. Who approved it, and when? 24. When and why were the words "Help of Christians" inserted? 25. Who added the words "Queen of All Saints"? 26. Who introduced the words "Queen Conceived without Original Sin," and when? 27. "Queen of the Most Holy Rosary"? 28. "Mother of Good Counsel"? 29. "Queen of Peace"? 30. What partial indulgence has been granted for this litany, and by whom? 31. On what festivals may a plenary indulgence be gained? 32. What prayers usually precede and follow this litany?

Lesson 57

LITANIES—II

The Litany of the Holy Name of Jesus is composed of invocations expressing the titles and attributes of our Blessed Lord and asking His mercy.

Its authorship is unknown. It has been ascribed to St. Bernardine of Siena and to St. John Capistran. In the year 1588 Pope Sixtus V granted an indulgence of 300 days for its recitation, but it was not approved for the public services of the Church. Pius IX, in 1862, renewed this indulgence and permitted the litany to be used in any diocese whose bishop had applied for it to Rome; and in 1886 Leo XIII extended the permission to all the world and gave the Church's full approval to this beautiful prayer.

The Litany of the Sacred Heart is intended to give special honor to the loving Heart of Jesus. It begins with the usual petitions to the Persons of the Blessed Trinity, and contains invo-

cations to the Sacred Heart, the emblem of our Saviour's love for mankind. (Lesson 53.)

The Litany of the Sacred Heart was authorized for general use by Leo XIII in 1899. It contains thirty-three invocations addressed to the Heart of our Lord.

The Litany of St. Joseph contains twenty-five invocations expressing the virtues and dignities of that great Saint, the foster-father of our Blessed Lord.

It was sanctioned by Pius X in 1909, and is the most recent of the litanies approved by the Church for general use. An indulgence of 300 days may be gained once a day by reciting it.

The veneration of St. Joseph goes back to early times. In the fourth century a festival in his honor was observed in the East; but he was not publicly venerated in the churches of the Roman rite until the twelfth century, and his feast, on March 19, was not established until the time of Sixtus IV, about 1480. Another festival, that of the Patronage of St. Joseph, was approved for the whole Church by Pius IX in 1847, and the same Pontiff, in 1870, proclaimed St. Joseph the Patron of the Universal Church.

QUESTIONS. 1. Of what is the Litany of the Holy Name composed? 2. What can you say of its authorship? 3. What indulgence was granted for it; when, and by whom? 4. Who renewed this indulgence, and when? 5. Under what restriction was the use of this litany permitted? 6. Who finally approved it for general use, and when?

7. What is the purpose of the Litany of the Sacred Heart? 8. Of what is it composed? 9. How long has the homage to the Sacred Heart been widely practised? 10. Who was favored with a vision concerning it? 11. When were indulgences granted for this devotion? 12. Who

authorized this litany for general use, and when? 13. How many invocations does it contain?

14. What does the Litany of St. Joseph contain? 15. When and by whom was it sanctioned? 16. What indulgence is gained by reciting it? 17. When and where was a festival of St. Joseph first observed? 18. When was he first venerated in the Roman rite? 19. By whom and when was his feast-day established? 20. On what day does it occur? 21. What other festival is celebrated in his honor? 22. Who approved it, and when? 23. What other honor was paid to St. Joseph by the same Pontiff, and when?

Lesson 58

THE CHURCHING OF WOMEN

The Churching of Women, called in the Ritual, "The Blessing of a Woman after Childbirth," is a ceremony by which mothers may express their gratitude to God for the blessing conferred upon them in their motherhood.

This ceremony was probably suggested by the rite of *legal purification* prescribed by the Jewish law for a mother after the birth of a child; but the Catholic ceremony differs from the Jewish. The latter was based on the idea of *legal defilement;* that is, the sufferings of motherhood were looked upon as a part of the penalty imposed on Eve and her daughters; and the woman who had borne a child was required to comply with certain conditions before she was permitted to be present at the public worship of God. The Jews, however, did not consider that there was any stain of sin on a woman because she had become a mother. The Catholic ceremony of blessing a woman after childbirth is an expression of *thanksgiving;* it implies no unfitness or penalty of any kind.

In imitation of the Blessed Virgin Mary, who submitted to the rite of purification after the birth of our Redeemer, it became customary in early Christian times (probably about the fourth century) for women to abstain from entering the church when God had blessed them with offspring. They then sought the blessing of the priest at the church door, were led in by him, and publicly offered thanks before the altar.

This blessing is for *honorable motherhood* only; that is, only those mothers whose children are born in lawful wedlock may receive it. It may be given to a mother whose child has died without Baptism, for she has reason to thank God for her own preservation.

There is *no obligation* whatever to receive this blessing. It would not be even a venial sin to omit it.

The Details of the Blessing. It must be given in a church or in a place where Mass is said publicly, and never elsewhere. The Ritual directs that the woman shall kneel first at the door of the church, holding a lighted candle; but the whole ceremony now usually takes place at the altar-rail. The priest wears a surplice and a white stole. He sprinkles the woman with holy water and recites the 23rd Psalm, with the antiphon "She shall receive a blessing from the Lord and mercy from God her salvation; for this is the generation of those who seek the Lord." He then extends the end of his stole, which the woman takes in her hand, to denote that she is being led into the church to offer thanks to God. Verses and a prayer follow, after which she is sprinkled with holy water and is solemnly blessed by the priest.

It is customary to make *an offering* for religious purposes on the occasion of receiving this blessing, in imitation of the offering of a pair of doves by Mary at her purification.

QUESTIONS. 1. What is meant by the churching of

women? 2. What is its title in the Ritual? 3. What Jewish ceremony probably suggested it? 4. How do the Jewish and Catholic ceremonies differ? 5. In imitation of whom was this ceremony introduced? 6. In what century?

7. May all mothers receive this blessing? 8. Why may it be given to a mother whose child has died unbaptized? 9. Is it a sin if the blessing be omitted?

10. Where may the blessing be given? 11. According to the Ritual, where should the ceremony begin? 12. What does the priest wear? 13. What psalm does he recite? 14. What antiphon is recited? 15. How is the stole used, and what does this denote? 16. Describe the rest of the ceremony. 17. Why is an offering made?

Lesson 59

CHURCH MUSIC

Music is an important auxiliary to worship, for when it is appropriate in character to the service at which it is used, it is an effective expression of religious feeling.

It has been used in nearly all religions since the beginning of the world. Among the Jews, religious chanting and the use of instruments formed a part of the divine service. In the early Christian Church, music was used at the meetings of the faithful, especially in the form of psalms and hymns. After a time, the chanting of parts of the Mass came into use; this is attributed largely to St. Ambrose, Bishop of Milan (340-397).

The Gregorian Chant is the special form of music authorized for the services of the Church. It is so called from its founder, St. Gregory the

Great (Pope from 590 to 604), and it is also known as *plain, Roman* or *choral chant.*

It is probable that some of the psalm-tunes of our Church are derived from those used by the Jews. Pope Damasus[1] (about 380) decreed that the verses of the psalms should be chanted by alternate choirs and that the Gloria Patri should be added at the end of each psalm. Pope St. Gregory the Great is said to have discovered the *musical octave,* to have distinguished the various notes by means of *letters,* and to have composed many hymns and other parts of the chanted service.

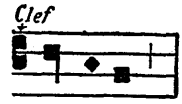
The Church's music was considerably reformed by the Council of Trent (1545-1563) and by various popes since that time—especially by Pius X in a decree issued in 1903, known as the "Motu Proprio"[2] (signifying "of his own accord"—that is, issued without consultation with others). This forbade the altering or transposing of words and undue repetition in the chanting of the Mass or Office, and urged congregational singing and the exclusion of women from church choirs.

The Gregorian chant is sung in unison (that is, without harmonizing parts) and without strictly measured time. The music of the Italian composer Palestrina[3] is somewhat similar, but is harmonized, or sung in parts; it is approved by the Church for her services.

Gregorian Notation. In the Gregorian chant the scale of sound, called the *staff,* has four lines and three spaces. (In modern musical notation there are five lines and four spaces.) The seven steps of the Gregorian staff correspond to the seven notes of the musical octave, and if any of these is defined by one of two signs called *clefs* (that is,

[1] Damasus. Dam'-ah-suss.
[2] Motu Proprio. Mo'-too Pro'-pree-o.
[3] Palestrina. Pal-ess-tree'-nah.

keys) indicating the notes "do" and "fa," the other steps receive their pitch and names from it, according as they are above or below it in the staff.



Gregorian Staff.

The Gregorian notes differ in shape from those used in ordinary musical notation. There are three: 1. A square note, called *brevis*[1] (short). 2. A square note with a tail, called *longa*[2] (long). 3. A diamond-shaped note called *semi-brevis*,[3] having about half the value of the square note.

The length of any note, however, is not strictly measured in the Gregorian chant.

The musical staff and the movable clefs were invented by a Benedictine monk, Guido d'Arezzo,[4] in the eleventh century. He is said to have given the names to the first six notes of the octave. The note "do" was originally called "ut," and the six names are taken from the Vesper hymn of the feast of St. John the Baptist:

UT queant laxis REsonare fibris
MIra gestorum FAmuli tuorum,
SOLve polluti LAbii reatum,
Sancte Joannes.[5]

The Organ, because of its sonorous and majestic tone, has been considered from very early times to be the most appropriate instrument for religious services. Organs are of two varieties—pipe organ and reed organ. The former, being the more pow-

[1] brevis. brev'-iss.
[2] longa. lon'-gah.
[3] semi-brevis. sem'-ee-brev'-iss.
[4] Guido d'Arezzo. Ghee'-do dah-red'-zo.
[5] Oot kway'-ant lax'-iss ray'-so-nah-ray fee'-briss Mee'-rah jest-oh'-rum fah'-moo-lee too-oh'-rum, Sol'-vay pol-loo'-tee lah'-be-ee ray-ah'-tum, Sank'-tay Yo-an'-nays.

erful, is the one generally used in our churches. It consists of tubes of wood or of metal, supplied with air from bellows and a wind-chest, and equipped with stops, by which the tones of various musical instruments are imitated.

There is no authority for the story that it was invented by St. Cecilia. It was developed gradually from the *syrinx*[1] (a set of pipes bound together) by attaching a wind-box and bellows, the pipes being caused to sound by means of a perforated sliding plate. This device is said to have been invented by a certain Ctesibius.[2] A hydraulic organ (actuated by water) is mentioned by writers in the fourth century, and is attribted to Archimedes.[3] Portable organs were in use in the tenth century, and *reed-organs* (with vibrating metal tongues instead of pipes) were invented a little later. Organs with two or more *manuals* or keyboards were constructed about 1350. The *coupler* (a device by which when a key is depressed a corresponding key is pulled down elsewhere) dates back to about 1450. The *stops,* by which the volume and tone of the organ are varied to imitate other instruments, came into use about 1500. The *swell* (movable shutters by which the volume of sound is increased or diminished) was invented by an Englishman named Jordan, in 1712.

Other musical instruments are allowed in church under certain restrictions. The "Motu Proprio" of Pius X permits them with the sanction of the bishop.

QUESTIONS. 1. Why is music an important auxiliary to worship? 2. How was it used among the Jews? 3. In the early Christian Church? 4. Who probably promoted the chanting of parts of the Mass, and when?

[1] syrinx. sy'-rinks.
[2] Ctesibius. Tay-sib'-ee-us.
[3] Archimedes. The English pronunciation is Ar-chi-mee'-dees.

5. What is the Gregorian chant? 6. Why is it so called? 7. When did St. Gregory the Great reign? 8. What are the other names of this chant?

9. What early Pope made decrees concerning Church music, and when? 10. What musical discoveries are attributed to St. Gregory the Great? 11. What Council reformed the music of the Church, and when? 12. What decree was issued by Pius X, and in what year? 13. What is the meaning of "Motu Proprio?" 14. What was the substance of this decree?

15. How is the Gregorian chant sung? 16. What other music is approved by the Church for her services?

17. How many lines and spaces are in the Gregorian staff? 18. Describe the use of clefs. 19. Describe the Gregorian notes, and tell their value. 20. Who invented the staff and clefs, and when? 21. Whence did he get the names of the first six notes of the octave?

22. Which are the two varieties of organs? 23. Describe a pipe organ. 24. Did St. Cecilia invent it? 25. From what was it developed? 26. Who invented the sliding plate which caused the pipes to sound? 27. Who probably invented a hydraulic organ? 28. What is a reed organ? 29. When did organs with two or more manuals come into use? 30. What is a coupler, and when was it first used? 31. What are stops, and when did they come into use? 32. What is a swell? 33. Who invented it, and when?

34. Are other musical instruments allowed at church services?

Lesson 60

PSALMS, CANTICLES AND HYMNS

Psalms are chants or readings taken from the Book of Psalms in the Old Testament.

According to the general opinion, all or nearly all of them were written by King David. They are of many

kinds—expressing hope, grief, repentance, and faith in the coming Redeemer.

Psalms form the greater part of the Church's liturgy. They are used in the Divine Office, and parts of them recur constantly in the words of the Mass.

They are 150 in number, and in the present arrangement of the Office each of them is usually recited at least once within each week. In the solemn recitation of the Office they are said or sung *antiphonally;* that is, the verses are taken alternately by each half of the choir.

Canticles are songs of praise and triumph resembling psalms. Of those used in the Divine Office, sixteen are from the Old Testament and three from the New.

Some have been in use in the Office since about the year 800, while others were added recently by order of Pius X.

Our Church also uses other canticles which are not from the Scriptures. These are as follows:

1. The *Te Deum,*[1] which is attributed to Nicetius,[2] Bishop of Treves,[3] or to St. Hilary of Poictiers.[4] It is recited at the end of Matins on most days of the year.

2. The *Trisagion* [5] ("O Holy God, holy and strong, holy and immortal, have mercy on us"), which is said in Greek and Latin at the Adoration of the Cross on Good Friday (Lesson 49), and is used in Latin in the prayers at Prime in the Office on penitential days. It was adopted from the Greek liturgy, and is traceable back to the fifth century.

3. The *Gloria in Excelsis,*[6] or Greater Doxology, which

[1] Te Deum. Tay Day'-um.
[2] Nicetius. Nee-say'-she-us.
[3] Treves. Trave.
[4] Poictiers. Pwot'-yay.
[5] Trisagion. Tris-agg'-e-on.
[6] Excelsis. Ek-sel'-siss.

is used in the Mass. It is a translation of an old Greek hymn, and is treated in Lesson 24.

Hymns are songs of praise in honor of God or of the saints.

From very early times hymns were sung in Christian worship. About the sixth century the use of metrical hymns, often with rhyming stanzas, became common.

Breviary Hymns. There are 173 of these. Some occur frequently in the Office, while others are used only once in the year, on some special feast.

The beautiful hymns in honor of the Blessed Eucharist are mostly the work of St. Thomas Aquinas, in the thirteenth century. Among them are:

1. The "Adoro Te Devote."[1]

2. The "Verbum Supernum Prodiens,"[2] of which the last portion is the "O Salutaris," sung at Benediction.

3. The "Pange, Lingua,"[3] of which the last stanzas form the "Tantum Ergo" at Benediction.

Among the hymns in honor of the Blessed Virgin are:

1. The "Ave, Maris Stella"[4] (Hail, Star of the Sea), attributed to Fortunatus, Bishop of Poictiers, in the sixth century.

2. The "Stabat Mater,"[5] describing the sorrows of Mary at the Crucifixion. It is used frequently in our churches at the Stations of the Cross, and was composed by Giacopone da Todi,[6] a Franciscan, in the thirteenth century.

Anthems in honor of the Blessed Virgin are recited daily in the Office and are sung at Vespers in our churches. They vary according to the season of the year, as follows:

[1] Adoro Te Devote. Ad-o'-ro Tay Day-vo'-tay.
[2] Verbum Supernum Prodiens. Ver'-bum Soo-per'-num Pro'-dee-enz.
[3] Pange, Lingua. Pan'-jay, Lin'-gwah.
[4] Ave, Maris Stella. Ah'-vay Mah'-riss Stel'-lah.
[5] Stabat Mater. Stah'-baht Mah'-tare.
[6] Giacopone da Todi. Jack-o-po'-nay dah Toe'-dee.

1. The "Salve, Regina"[1] is used during the greater part of the year. It was probably written by Hermannus Contractus, a German monk, about 1050.

2. The "Alma Redemptoris Mater"[2] is by the same author, and is used during and after Advent.

3. The "Ave, Regina Coelorum,"[3] by an unknown author, is used from the Purification to Holy Week.

4. The "Regina Coeli,"[4] attributed by legend to St. Gregory the Great, but probably not older than the tenth century, is used during the Easter time.

Hymns of the Missal. These are mostly used as sequences (Lesson 25) in certain Masses. They are:

1. The "Dies Irae"[5] (Day of Wrath), written in rhyming three-line stanzas, and forming a part of Masses for the dead. It was composed by Thomas of Celano,[6] in the thirteenth century.

2. The "Veni, Creator Spiritus,"[7] a hymn to the Holy Ghost. It is often sung in our churches before the sermon, to invoke the Spirit of Wisdom upon the preacher. By some it is attributed to the Emperor Charlemagne, but it is more probably the work of St. Gregory the Great.

3. The "Lauda, Sion, Salvatorem,"[8] used in the Mass of Corpus Christi. It is by St. Thomas Aquinas, and was written in 1264 by order of Pope Urban IV.

4. The "Exsultet,"[9] a long unrhymed hymn of praise and prayer, is not a part of the Mass. It is used at the blessing of the paschal candle on Holy Saturday. Some

[1] Salve, Regina. Sal'-vay, Ray-jee'-nah.
[2] Alma Redemptoris Mater. Al'-mah Ray-demp-toe'-riss Mah'-tare.
[3] Ave, Regina Coelorum. Ah'-vay, Ray-jee'-nah Say-lo'-rum.
[4] Regina Coeli. Ray-jee'-nah Say'-lee.
[5] Dies Irae. Dee'-ays E'-ray.
[6] Celano. Chay-lah'-no.
[7] Veni, Creator Spiritus. Vay'-nee Cray-ah'-tor Spee'-ree-tuss.
[8] Lauda, Sion, Salvatorem. Loud'-ah, See'-on, Sal-vah-toe'-rem.
[9] Exsultet. Ek-sul'-tet.

authorities assign it to St. Augustine, but it is probably of later date.

Other Hymns. The "Adeste Fideles"[1] (which is not a hymn of the Breviary or Missal) is used during the Christmas season. It is not ancient, and is probably of French or German origin.

Among our English hymns we may mention "Lead, Kindly Light," written by John Henry Newman, afterwards Cardinal, before his conversion to Catholicism. The hymn "Holy God, We Praise Thy Name" is a free translation of the "Te Deum." It was composed about 1853 by the Rev. Clarence Walworth, a Protestant minister who afterwards became a Catholic. It is much used by sodalities of the Holy Name.

QUESTIONS. 1. What are psalms? 2. Who was their author, and what do they express? 3. In what part of the liturgy are they used by the Church? 4. What is their number, and how often is each usually recited? 5. What do we mean by reciting the psalms antiphonally?

6. What are canticles? 7. How many are taken from the Old Testament, and how many from the New? 8. How old is their use in the Office? 9. Name three other canticles used by the Church. 10. What can you say of the "Te Deum"? 11. Of the "Trisagion"? 12. Of the "Gloria in Excelsis"?

13. What are hymns? 14. When did metrical hymns come into use? 15. How many hymns are in the Breviary? 16. Who wrote the hymns in honor of the Holy Eucharist? 17. Name three. 18. From what hymns do we get the "O Salutaris" and the "Tantum Ergo"?

19. Who wrote the "Ave, Maris Stella"? 20. What can you say of the "Stabat Mater"? 21. At what services are the anthems of the Blessed Virgin used? 22. What can you say of the "Salve, Regina"? 23. Of the "Alma Re-

[1] Adeste Fideles. Ad-ess'-tay Fee-day'-lays.

demptoris Mater"? 24. Of the "Ave, Regina Coelorum"? 25. Of the "Regina Coeli"?

26. How are the hymns of the Missal mostly used? 27. What can you say of the "Dies Irae"? 28. Of the "Veni, Creator Spiritus"? 29. Of the "Lauda, Sion, Salvatorem"? 30. Of the "Exsultet"?

31. What well-known hymn is used at Christmas, and what can you say of its origin? 32. Who wrote "Lead, Kindly Light"? 33. Who wrote "Holy God"?

PART IX

ART AND ARCHITECTURE

Lesson 61

CHRISTIAN SYMBOLS—I

Christian Symbols, as used in art and architecture, are ornamental details emblematic of the great truths of Christianity, of our Saviour, of His Blessed Mother and the saints of the Church and of the virtues which our religion teaches.

They are found in great numbers in our churches, and were in use in the earliest days of Christianity. In the Roman catacombs rude paintings, containing emblems and ornaments typifying the faith of the Christians of those times, are still to be seen.

The Cross is the most important of all Christian symbols. It is the sign of salvation, the sacred emblem of our redemption and of our holy faith—for on a cross our Blessed Saviour died for us. (Lesson 32.)

Animals as Symbols. The *lamb* is an emblem of our Lord Jesus Christ, the Victim offered as a sacrifice for our sins.

In the Jewish sacrifices a lamb prefigured the coming Messias; and when St. John the Baptist pointed Him out to the multitude he cried out: "Behold the Lamb of

Lamb.

God." The lamb is sometimes represented standing, bearing a cross or a banner inscribed with the above words; or lying as if slain, on a book closed with seven seals, as described in the vision of St. John the Evangelist, in the Apocalypse, the last book of the Bible. The lamb is also a general symbol of modesty and innocence, and hence is used as an emblem of the virgin-martyr St. Agnes, whose name means *lamb*.

The *dove* is the special symbol of the Holy Ghost. At Christ's Baptism, "and lo, the heavens were opened to him: and he saw the Spirit of God descending as a dove, and coming upon him (Matt. 3, 16). We see the dove also in pictures of the annunciation, to signify the incarnation of our Blessed Saviour by the power of the Holy Ghost.

Dove.

The *pelican,* which, according to legend, feeds its young with its own blood, is an emblem of our Redeemer, who shed His blood for us, and particularly of the Blessed Eucharist, in which He nourishes our souls with His Body and Blood.

Pelican.

The *lion* typifies our Saviour, the "Lion of the fold of Judah." As will be explained further on, it is also a symbol of the Evangelist St. Mark. It is emblematic of solitude, because it dwells in desert places, and therefore it is sometimes shown in pictures of hermit saints.

The *dragon,* a fabulous animal, always represents Satan and sin. It is shown as being conquered by the powers of good, as in the Scriptural account of

St. Michael the Archangel and in the medieval legend of St. George.

The *serpent* is also an emblem of sin, and hence it is sometimes placed beneath the feet of the Blessed Virgin, to symbolize that "the seed of the woman shall crush his head." But, on the other hand, a serpent twined around a cross is an emblem of our Lord, recalling the brazen serpent which Moses erected to cure the Israelites in the desert.

The *sign of the fish,* usually a dolphin, was a favorite emblem of early Christian times. The reason was this:

The Greek word for fish is *Ichthus,*[1] spelt in Greek with five letters only: I-ch-th-u-s. These form what is called an acrostic, being the initial letters of the words "Iesous Christos, Theou Uios, Soter"[2]—or, in English, "Jesus Christ, Son of God, Saviour"—and thus the fish was taken as an emblem of our Blessed Lord. Because it lives in water, the fish is also a symbol of the Sacrament of Baptism; of the vocation of the Apostles, the "fishers of men"; and of Christians in general, typified by the miraculous draught of fishes mentioned in the Gospel of St. John.

Sign of the Fish.

QUESTIONS. 1. What are Christian symbols? 2. What can you say of their ancient use? 3. Which is the most important of Christian symbols?

4. What is the principal signification of the lamb, and why? 5. How is the lamb often represented? 6. What other meaning has the lamb, and of what saint is it an emblem?

[1] Ichthus. Ik'-thoos.

[2] Iesous Christos, Theou Uios, Soter. Yay'-soos Krist'-oss, Thay'-oo Whee'-oss, So'-tair.

7. What is the meaning of the dove? 8. On what occasion did the Holy Ghost appear under this form? 9. Why is a dove shown in pictures of the Annunciation?

10. What is the symbolism of the pelican, and why?

11. Whom does the lion typify? 12. Of what saint is it a special symbol? 13. Why is it sometimes shown in pictures of hermits?

14. What does the dragon represent? 15. What saints are depicted as its conquerors?

16. Explain the twofold symbolism of the serpent, and give the reason for each meaning.

17. Explain the reason why a fish was an ancient emblem of our Lord. 18. What other meanings has it, and why?

Lesson 62

CHRISTIAN SYMBOLS—II

Plants as Symbols. The *olive-branch* is a symbol of *peace.*

In ancient times, when messengers approached an enemy, they bore this emblem as a sign that they brought a message of peace. The olive-branch is often shown in the hand of the Archangel Gabriel, the messenger who announced the coming of the Prince of Peace.

Olive-Branch and Palm.

The *palm* signifies victory, and is the special badge of martyrs.

St. John, in his vision, describes the vast army of martyrs before the throne of God: "I saw a great multitude, which no man could number, of all nations, and tribes, and peoples, and tongues, . . . clothed with white robes, and palms in their hands" (Ap. 7, 9).

The *lily,* on account of its spotless whiteness, means *chastity.*

We find it in pictures of the Annunciation, to indicate the purity of Mary; of St. Joseph, whose staff, according to an ancient legend, bloomed into lilies; and of other saints notable for their purity—for example, St. Anthony of Padua and St. Aloysius.

Lily and Rose.

The *rose* has always been considered an emblem of *beauty* and *love*.

These flowers are shown encircling the loving Heart of Mary, the "Mystical Rose," and a wreath for certain female saints.

Emblematic Monograms and Letters. A monogram consists of two or more letters intertwined so as to form one character. Such devices are often used as ornaments in Christian art.

The letters A. M. signify *Ave Maria* (Hail, Mary).

The letters A. M. D. G. are the initials of *Ad Majorem Dei Gloriam*[1] (To God's Greater Glory)—a favorite motto of the Jesuit Order.

The letters I. H. S. are usually explained as being the initials of *Iesus, Hominum Salvator*[2] (Jesus, of Men the Saviour); but they are more probably an abbreviation made by using the first three letters of the Greek form of the Name of our Redeemer, which, in Roman letters, is IESOUS[3]—the capital *long E* in Greek being shaped like our letter H.

The letters Alpha and Omega[4] are the first and last

[1] Ad Majorem Dei Gloriam. Ad Mah-yo'-rem Day'-ee Gloh'-ree-am.
[2] Iesus, Hominum Salvator. Yay'-zuss, Hom'-in-um Sal-vah'-tor.
[3] Iesous. Yay'-zooss.
[4] Alpha and Omega. Al'-fah and Oh'-meg-ah.

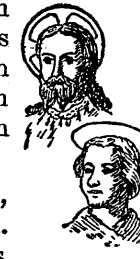
letters of the Greek alphabet, and hence symbolize God, the Beginning and End of all things.

The monogram resembling the letters X and P crossed is called the *chrisma.*[1] These letters, in Greek, are named Chi and Rho,[2] and are equivalent to CH and R, and are therefore an abbreviation of the word Christ.

Alpha & Omega. Chrisma, or Chi-Rho.

Symbols of the Saints. The pictures and images of saints are often ornamented with emblems denoting their virtues or some event in their lives.

The *halo* or *nimbus* around a saint's head symbolizes the light of grace or sanctity.



Halos.

The Blessed Virgin is frequently shown standing upon a *globe,* indicating that she is the Queen of all who dwell on this earth; or on a *crescent moon,* as described by St. John in his vision:—"the moon under her feet, and on her head a crown of twelve stars."

In many representations of martyr-saints, the *instrument of their martyrdom* is shown. Thus we have the sword or axe for many saints, the arrows of St. Sebastian, the gridiron of St. Lawrence, the toothed wheel of St. Catherine, etc. For saints who were not martyrs, emblems are used to typify the virtues which they practised, the work which they did, or the rank which they held—a *banner* and *cross* for missionaries, a *tiara* for Popes, a *mitre* and *pastoral staff* or crosier for bishops, a *crucifix* for preachers, and a *crown of thorns* for those whose lives were full of mortification.

QUESTIONS. 1. Of what is the olive-branch a symbol? 2. What is the symbolism of the palm? 3. Give the text

[1] Chrisma. Kriz'-mah.
[2] Chi and Rho. Kee and Roe.

of St. John concerning this emblem. 4. What is the meaning of the lily, and why? 5. In what pictures is it often found? 6. Of what is the rose a symbol? 7. How are roses often used in art?

8. What is a monogram? 9. What is the meaning of A. M.? 10. Explain the meaning of A. M. D. G. 11. Give the two explanations of I. H. S. 12. Whom do the letters Alpha and Omega symbolize, and why? 13. What monogram is formed of two Greek letters? 14. What are the names of these letters? 15. Of what are they an abbreviation?

16. What do emblems of saints denote? 17. What is symbolized by a halo or nimbus? 18. What is indicated by a globe beneath the feet of Mary? 19. Why is a crescent moon used in pictures of the Blessed Virgin? 20. What emblems are used in pictures of martyr-saints? 21. Of what saint are arrows an emblem? 22. A gridiron? 23. A toothed wheel? 24. What are the emblems of missionaries? 25. Of Popes? 26. Of bishops? 27. Of preachers? 28. What is the significance of a crown of thorns in pictures of saints?

Lesson 63

CHRISTIAN SYMBOLS—III

Symbols of the Evangelists. The Evangelists are the writers of the four Gospels which tell us of the earthly life of our Blessed Lord. They are symbolized in art by four emblematic figures, usually winged—a human head, a lion, an ox and an eagle.

These symbols have their origin in the description of the vision of the prophet Ezechiel in the first chapter of this Book, in the Old Testament; and in the vision of St.

Symbols of the Evangelists.

John, as related in his Apocalypse, the last Book of the New Testament.

The *human head* indicates St. Matthew, for he begins his Gospel with the human ancestry of our Blessed Lord.

The *lion,* the dweller in the desert, is emblematic of St. Mark, who opens his narrative with the mission of St. John the Baptist, "the voice of one crying in the wilderness."

The *sacrificial ox* is the symbol of St. Luke, for his Gospel begins with the account of the priest Zachary, whose duty it was to offer sacrifice.

The *eagle,* soaring far into the heavens, is the emblem of St. John, who, in the opening words of his Gospel, carries us to heaven itself: "In the beginning was the Word, and the Word was with God, and the Word was God."

Other Emblems.

The following is a list of ornamental symbols often used in our churches and in religious pictures.

Bark of Peter.

A *crown* denotes kingly power. We see it in pictures and statues of our Blessed Lord when His kingship is to be emphasized, of Mary as Queen of Heaven and of saints of royal blood.

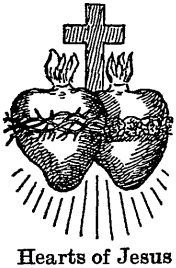
A *ship* symbolizes the Church, the bark of Peter, buffeted by tempests but guided by God Himself.

An *anchor* was an emblem of hope, long before the beginning of Christianity, because it is the chief reliance of mariners in time of danger. It is often com-

bined with two other symbols, to denote the three Theological Virtues—the *cross* for Faith, the *anchor* for Hope; and the *heart* for Charity.

Faith, Hope and Charity.

A wounded *heart,* encircled by a wreath of thorns and surmounted by a cross surrounded by flames, represents the Sacred Heart of Jesus, the symbol of His love for us, as explained in Lesson 53. The Heart of Mary is shown surrounded by a wreath of roses and transfixed by a sword, according to the prophecy of Simeon: "Thine own soul a sword shall pierce"—or by seven swords, emblematic of the Seven Dolors or Sorrows of the Blessed Virgin.


Hearts of Jesus and Mary.

Ears of wheat and *clusters of grapes* are often used as ornaments around altars and on vestments. They are symbols of the Holy Eucharist, the True Body and Blood of our Lord, under the appearance of bread, which is made from wheat, and of wine, which we obtain from grapes.

A *chalice,* often surmounted by a Host, is also an emblem of the Eucharist.

Grapes and Wheat.

The *instruments of the Passion* (the hammer, nails, scourge, spear, etc.) remind us of the sufferings of our Blessed Lord.

A *banner* is an emblem of victory. It belongs to the military saints, and is also borne by our Saviour in pictures of His Resurrection.

Symbol of the Eucharist.

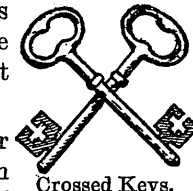
A *candlestick* typifies Christ and His Church, the Light of the World. The *seven-branched candlestick* used in Jewish worship prefigured the seven Gifts of the Holy Ghost, or the seven sacraments.

Tables of the Law.

The sacraments are separately symbolized as follows:

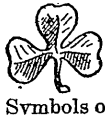
For Baptism, a flowing *fountain;* for Confirmation, a descending *dove,* with rays of light, emblematic of the Holy Ghost and His grace; for the Holy Eucharist, as stated above; for Penance, the *keys of Peter;* for Extreme Unction, the vessel containing the *oil of the sick;* for Holy Orders, the *chalice and stole* combined, symbolizing priesthood and jurisdiction; and for Matrimony, *clasped hands,* emblematic of mutual consent and lifelong union.

A stone *tablet* bearing Roman numerals represents the Ten Commandments—the Tables of the Law, given to Moses on Mount Sinai.


Crossed Keys.

The symbol of the *crossed keys,* with or without the papal tiara or triple crown (Lesson 1), is emblematic of the power of the Pope, the successor of him who received from our Lord "the keys of the kingdom of heaven."

A *triangle* containing an eye is often used as a symbol of the Blessed Trinity and of the all-seeing Eye of God.


Symbols of the Trinity.

A *shamrock* is sometimes used as an emblem of the Trinity, from the well-known legend of St. Patrick, who is said to have instructed the Irish people concerning the Three Persons in One God by the three leaves of this plant.

Angels are generally depicted with *wings,* emblematic of their swiftness of movement and of the fact that they are God's messengers—although, being spirits, they have no bodies, and consequently no wings.

The battlemented *tower of David* is an emblem of Mary, used in her litany and originating in the Book of Canticles

in the Old Testament. We also find in her litany other symbols, such as the *mirror of justice,* the *tower of ivory* and the *house of gold.*

The *Infant Christ* is shown in pictures of St. Anthony of Padua, in remembrance of a legend which says that our Lord appeared to him in that form.

A *skull* denotes meditation and detachment from the world.

A *scourge* is a symbol of mortification and self-inflicted penance.

The *sun,* depicted on a saint's breast, typifies the light of wisdom. It is often shown in pictures of St. Thomas Aquinas, the greatest of theologians.

QUESTIONS. 1. Who are the Evangelists? 2. Name their symbols. 3. What is the origin of these symbols? 4. Which is the symbol of St. Matthew, and why? 5. Which is the symbol of St. Mark, and why? 6. Which is the symbol of St. Luke, and why? 7. Which is the symbol of St. John, and why?

8. Explain the symbolism of a crown. 9. What is represented by a ship? 10. Explain the symbolism of an anchor. 11. What are the symbols of the three theological virtues? 12. How is the Sacred Heart of Jesus shown? 13. How is the Heart of Mary shown, and why? 14. Of what are wheat and grapes the emblem, and why? 15. Mention another emblem of the Eucharist.

16. Name some instruments of the Passion. 17. What is the meaning of a banner? 18. A candlestick? 19. A seven-branched candlestick?

20. Give the special symbol of each of the sacraments. 21. What is represented by a stone tablet? 22. By crossed keys? 23. By a triangle containing an eye? 24. Explain the use of the shamrock as an emblem. 25. Why are angels depicted with wings? 26. Mention some symbols of the Blessed Virgin taken from her litany. 27. Why is the

Infant Christ shown in pictures of St. Anthony? 28. What is the meaning of a skull? 29. Of a scourge? 30. What is the meaning of a sun on a saint's breast, and what saint is often thus portrayed?

Lesson 64

CHURCH BUILDINGS AND THEIR PARTS—I

A Church is a building set apart to be used by the faithful in general for the worship of God.

A *chapel* is a place of worship for a community or family. An *oratory* is a chapel used for private devotion.

The word *church* is derived from the Greek *kuriakon,*[1] the Lord's house, through the German *kirche.*[2] *Chapel* is from the Latin *capella,* a military tent used for religious services, from *cappa,* a cloak. *Oratory* is from the Latin *orare,*[3] to pray.

In the first days of the Church the meetings of the faithful were held in private houses. In the times of persecution they worshipped underground, in the catacombs. About the third century they began to build churches; and after the conversion of the Emperor Constantine the erection of grand temples began everywhere.

The Kinds of Churches. The chief church of a diocese, where the bishop officiates, is called a *cathedral* (Latin, *cathedra,*[4] a chair, the bishop's throne). The principal churches in the great cities of Catholic countries are sometimes known as *basilicas* (Greek, *basilike,*[5] a palace or handsome building). An *abbatial church* is the seat of an abbot.

[1] kuriakon. koo-ree'-ah-kon.
[2] kirche. keer'-kay.
[3] orare. o-rah'-ray.
[4] cathedra. kath'-ed-rah.
[5] basilike. bass-il'-ik-ay.

If a church has a chapter of canons for the daily chanting of the Divine Office (as is usual in many parts of the world), it is called a *collegiate church* (Latin, *collegium*,[1] an assembly). A *parish church* is the principal place of worship in a parish; churches attended from the parish church are often known as *mission churches;* and other places in which Mass is said are known as *stations.*

Styles of Architecture. There are four distinct styles, as follows:

Greek Temple.

1. *Grecian architecture,* of which the essential features are a columned portico and a low-gabled roof.

Supported by the columns, in the front gable, is a triangular *pediment,* with an ornamental sunken panel called a *tympanum.*

Grecian Capitals.

Grecian architecture is of three types, according to the columns used:

a) The *Doric*—simple fluted columns surmounted by a flat square block called an *abacus.*[2]

b) The *Ionic*—fluted columns having capitals with curled ornaments called *volutes.*

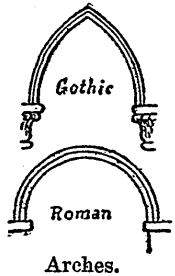
c) The *Corinthian,* in which the capitals of the columns are carved into leaves, surmounted by a graceful abacus—said to have been suggested by a basket filled with acanthus leaves.

2. *Roman architecture,* which has for its distinctive feature rounded arches supported on rows of columns.

[1] collegium. col-lay'-jee-um.
[2] abacus. ab'-ak-us.

It later developed into the *Italian Renaissance,* in which columns and pilasters are attached to the exteriors of buildings.

3. *Byzantine architecture,* which was brought from the East and has round arches and domed ceilings decorated with mosaics (pictures made with fragments of stone, glass, etc.)



Arches.

4. *Gothic architecture,* of which the distinguishing feature is the pointed arch.

The Gothic construction is light and graceful. The walls are buttressed (having projecting braces). There are clustered columns with carved capitals. The windows have pointed-arch tops, and are often clustered; there may be circular windows. There are usually towers, and often spires.

QUESTIONS. 1. What is a church? 2. A chapel? 3. An oratory? 4. What is the derivation of the words church, chapel and oratory?

5. Where were Christian services held in the first days of the Church, and in times of persecution? 6. When did Christians begin to build churches?

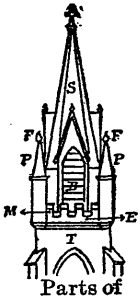
7. What is the chief church of a diocese called, and why? 8. What name is sometimes given to important churches, and what is the derivation of the name? 9. What name is given to the church of an abbot? 10. To a church having a chapter of canons, and whence is the name derived? 11. What is a parish church; a mission church; a station?

12. Name the four principal styles of architecture. 13. What are the essential features of Grecian architecture? 14. What name is given to the triangular front gable, and what is its panel called? 15. Name the three types of Grecian architecture. 16. Describe a Doric column. 17.

An Ionic column. 18. A Corinthian column. 19. What is the distinctive feature of Roman architecture? 20. Name and describe a later development of it. 21. Describe Byzantine architecture. 22. What is the distinguishing feature of Gothic architecture? 23. Mention some details often found in this style.

Lesson 65

CHURCH BUILDINGS AND THEIR PARTS—II



Parts of Steeple:
S. Spire.
T. Tower.
B. Belfry.
P. Pinnacles.
F. Finials.
M. Merlons.
E. Embrasures.

The Exterior of a Church. If a church building has a *tower,* this may have a *belfry* (a place for bells) and a *spire*—in which case the whole is called a *steeple.*

If the tower is battlemented at the top, the openings in the battlements are called *embrasures,* and the intervening blocks are *merlons.* The small pointed spires at the corners of a tower are called *pinnacles* (Latin, *pinnacula,*[1] little feathers), and the topmost ornaments of these are called *finials* (Latin, *finis,*[2] an end). The ends of water-spouts, if grotesquely carven, are *gargoyles.*

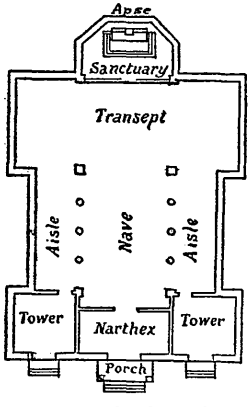
An outside shelter at the church door is a *porch* or *portico.* Projecting stone braces supporting a wall are called *buttresses;* and if these stand apart from the wall and are connected with it by cross-braces or arches, they are called *flying buttresses.*

Buttress and Flying Buttress.

The Interior. The main portion of a church in the centre is called the *nave*

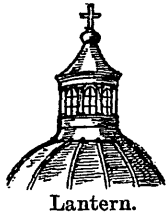
[1] pinnacula. pin-nack′-oo-lah.
[2] finis. fee′-niss.

(Latin, *navis*,[1] a ship, from its form). Separated from this at either side by a row of columns are the *aisles*. If the church is cross-shaped, the arms of the cross form the *transept*. The part containing the main altar is the *sanctuary* (Latin, *sanctus*, holy) or *chancel* (Latin, *cancellus*,[2] a lattice, because in past ages it was screened off from the rest of the church by the *rood-screen*—so called because it supported a large "rood" or crucifix). The ante-room or open space just inside the front doors is a *narthex*.



Parts of a Church

If the church has a dome, a turret surmounting this to admit light is called a *lantern*. A *column* is a round or fluted shaft with a *base* and *capital*; a *pillar* is usually square or several-sided. A portion of a pillar or column affixed to a wall is a *pilaster*.

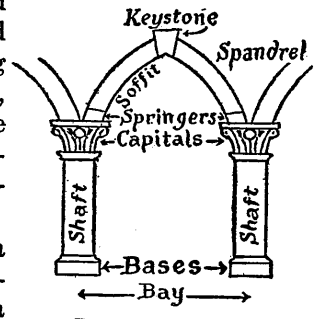

Lantern.

A *Roman arch* has the form of a semicircle, while a *Gothic arch* is pointed. The central stone of an arch is the *keystone*; the lowest stones are *springers*; the flat under-surface of an arch is the *soffit*; and the wall-space above the sides of an arch is the *spandrel*. The columns and arches divide the whole nave into *bays*.

If the church has a ceiling, ornaments hanging therefrom are *pendents*, and deep panels therein are *coffers*. If

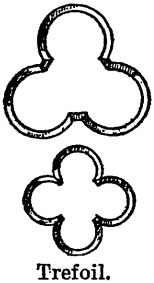
1 navis. nah'-viss.
2 cancellus. can-sell'-us.

the roof is formed of interlaced arches, the construction is called *groining*. Brackets projecting from the walls to carry pilasters, etc., are known as *corbels*. The upper part of the nave, if provided with windows, is the *clerestory*.

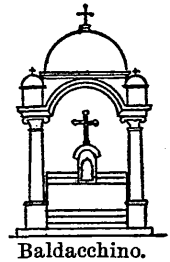


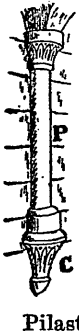
Parts of an Arch.

Ribs separating the parts of a window are *mullions*. A three-leaved or four-leaved panel in a window is a *trefoil* or *quatrefoil*. A large circular window resembling a wheel is called a *rose-window*.

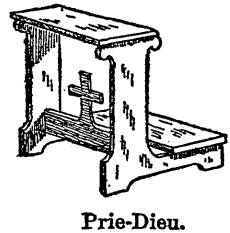

Trefoil.
Quatrefoil.

If the rear end of the sanctuary is of semicircular or polygonal form, it is called the *apse* (Greek, *apsis*,[1] a wheel). Over the altar, especially in churches of Roman architecture, there may be a *baldacchino*[2] or *ciborium*,[3] a canopy supported on columns. A *reredos* is the carven screen or ornamental work behind an altar. The platform before the altar-table (where the priest stands at Mass) is the *predella*. Around the sanctuary there may be *stalls* or seats for the clergy. An elevated platform, fixed or movable, for the preacher, is a *pulpit*. A reading-desk is often called a *lectern*. A movable kneeling-bench is called a *prie-dieu*[4] (French,


Baldacchino.

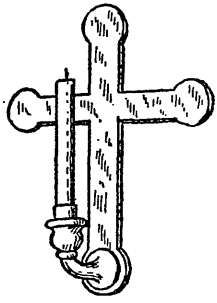


Pilaster and Corbel.


Prie-Dieu.

[1] Apsis. Ap′-siss.
[2] Baldacchino. Bahl-dak-kee′-no.
[3] Ciborium. See-bo′-ree-um.
[4] Prie-Dieu. Pree′-Dyuh.

"pray to God"). If the church has been consecrated, there will be *twelve crosses,* bearing candles, on its walls. The room in which the vestments, etc., are kept is the *sacristy* or *vestry.* This has a basin for receiving ablutions (the water in which the sacred linens, etc., have been washed), and this is called a *sacrarium*[1] or *piscina*[2] (Latin, fish-pool). It carries the ablutions directly to the bare earth. The ablutions may also be thrown on a fire.



Consecration Cross.

An underground vaulted room, such as is sometimes used for burials, is a *crypt.* An enclosed square outside the church, with a colonnaded shelter-roof around it, is a *cloister* (Latin, *claustrum,*[3] a closed space).

QUESTIONS. 1. What are the parts of a steeple? 2. What are the openings in a battlement called? 3. The blocks of a battlement? 4. Small pointed spires, and their topmost ornaments? 5. What are gargoyles?

6. What is an outside shelter at the church door called? 7. Describe a buttress and a flying buttress.

8. What is the main portion of a church called, and whence is the name derived? 9. What are the side portions called? 10. If a church is cross-shaped, what are the arms called? 11. What names are given to the portion containing the main altar, and whence are these names derived? 12. What is a rood-screen? 13. What is a narthex?

14. What is a lantern? 15. What is the difference between a column and a pillar? 16. What is a pilaster?

17. Describe a Roman and a Gothic arch. 18. What are

[1] Sacrarium. Sac-rah'-ree-um.
[2] Piscina. Pis-see'-nah.
[3] Claustrum. Clow'-strum.

the lowest stones in an arch called? 19. What is the central stone of an arch called? 20. The under-surface? 21. The wall-space above the sides of an arch? 22. Into what parts is the nave divided?

23. What are hanging ornaments called? 24. Deep panels in the ceiling? 25. What is groining? 26. What are corbels? 27. What is a clerestory?

28. What are window-ribs called? 29. Three-leaved and four-leaved window-panels? 30. What is a rose-window?

31. What is an apse, and whence is the name derived? 32. What names are given to a canopy over an altar? 33. What is a reredos? 34. What name is given to the platform of an altar? 35. What are stalls? 36. What is a prie-dieu, and what does the name mean? 37. What is the preacher's platform called? 38. What name is given to a reading-desk? 39. What ornaments show that a church has been consecrated? 40. What names are given to a room for vestments? 41. To a basin for ablutions? 42. What is a crypt? 43. What is a cloister, and what does the name mean?

PART X

MISCELLANEOUS

Lesson 66

RELIGIOUS SOCIETIES

Religious Societies for the Catholic laity are divided into three classes:

1. *Confraternities,* which are religious associations *canonically erected* by the proper Church authorities, for works of piety or charity; and when such a society has the right to unite to itself other similar societies and to give them a share in its benefits, it is called an *archconfraternity.*

The well-known Holy Name Society is an example of a confraternity; and the Society of the Holy Family, of an archconfraternity.

2. *Pious associations,* which have the same objects as the confraternities, but which are not canonically erected; these are known as *pious unions, leagues, sodalities,* etc.

Examples of these are the Society of St. Vincent de Paul, the Society for the Propagation of the Faith, and the Apostleship of Prayer (the League of the Sacred Heart).

3. Societies which are not distinctively religious in aim, even though all the members are Catholics; such as the Knights of Columbus.

Some Well-Known Societies. The following is a brief account and history of some widely-spread societies:

The *Holy Name Society* (the Confraternity of the Most Holy Name of God and Jesus) is the greatest organization for Catholic laymen. It is intended to promote reverence for the Holy Name of God, and to urge the avoiding of sinful speech.

It was established by the Dominican Fathers after the Council of Lyons (1274) by order of Gregory X. The first public procession in honor of the Holy Name took place at Lisbon in 1433. The confraternity was approved and indulgenced by Pius IV in 1564, and has since been enriched with indulgences by many Pontiffs.

The *League of the Sacred Heart,* also called the *Apostleship of Prayer,* is the most widespread of Catholic societies. It promotes the practice of prayer and the increasing of love for the loving Heart of Jesus. It has been largely instrumental in bringing about *frequent Communions* among Catholics throughout the world. The devotions of this society are held principally on the first Friday of each month, and the members gain indulgences by receiving Holy Communion on that day.

It was founded at Vals,[1] in France, in 1844, and was put into its present form by Rev. Henri Ramière,[2] a Jesuit, in 1861. It was approved by Pius IX in 1879, and by Leo XIII in 1896. It is under the special care of the Society of Jesus, and its work is largely carried on through the "Messenger of the Sacred Heart," which is published in different parts of the world, and through the "Leaflets," which instruct the members concerning the practices of piety expected of them. The branches in each parish are called "centres," and there are more than 65,000 of them in the world, of which 6,700 are in the United States.

The *Sodality of the Children of Mary* was originally a

[1] Vals. Val.
[2] Henri Ramière. Hon'-ree Ram'-e-air.

young men's society, founded by Jesuit professors for students, in Rome, about 1550, and was known as the "Prima Primaria"[1] (the First Primary). It was approved by Gregory XIII in 1584. In 1830, at Paris, a nun named Catherine Labouré[2] established it as a girls' sodality, with the *miraculous medal* (Lesson 44) as its badge. It exists in nearly every country of the world.

The *Rosary Society* and the *Scapular Society* are often united into one sodality in our parishes, but are really distinct organizations. The Scapular Society, or the Confraternity of Our Lady of Mount Carmel, is the older, dating back to at least the thirteenth century (Lesson 39). The Confraternity of the Holy Rosary was probably founded by a Father Sprenger, at Cologne, in Germany, in 1474, and has been widely extended by the Dominican Fathers. All the indulgences granted to it in the past were renewed by Leo XIII in 1898.

There are also other rosary societies, such as the *Perpetual Rosary,* founded in the seventeenth century, and the *Living Rosary,* established in 1826.

There are several *Purgatorian Societies,* established to aid the suffering souls in purgatory. Priests who are members of some of these are entitled to the *privileged altar*—which means that a plenary indulgence is granted to the soul for which they offer a Mass.

The *Society of the Holy Family,* an archconfraternity, was founded at Liége,[3] in Belgium, in 1844, by Henri-Hubert Belletable,[4] an army officer. It is now under the direction of the Redemptorist Fathers. It was approved and indulgenced by Pius IX in 1847, and has now throughout the world about 5,000,000 members.

The *Society of St. Vincent de Paul,* for the relief of the poor, was established at Paris in 1833 by Antoine-Frédéric

[1] Prima Primaria. Pree'-mah Pree-mah'-ree-ah.
[2] Labouré. Lab'-oo-ray.
[3] Liége. Lee-aizh'.
[4] Henri-Hubert Belletable. Hon'-ree Hu'-bare Bell-tahbl'.

Ozanam,[1] a layman, and was introduced into America in 1846. It has now more than 200,000 members throughout the world.

The *Knights of Columbus* was founded at New Haven, Connecticut, in 1882, and is the largest fraternal and beneficent society of Catholic men in our country. The objects of this organization are to develop practical Catholicity among its members, to promote Catholic education, and to aid the families of deceased members.

QUESTIONS. 1. Name the three classes of Catholic societies for lay people. 2. What is a confraternity? 3. What is an archconfraternity? 4. Give an example of a confraternity and of an archconfraternity. 5. What are pious associations? Give examples. 6. Give an example of a Catholic society which is not distinctively religious.

7. What is the full title of the Holy Name Society? 8. What is its aim? 9. When and by whom was it established? 10. When and where was the first Holy Name procession? 11. What Pope approved this society, and in what year?

12. What is the other name of the League of the Sacred Heart? 13. What is its aim? 14. What good effect has it had among Catholics? 15. On what day are its principal devotions held? 16. Where and when was it founded? 17. Who put it into its present form, and when? 18. What religious order manages it? 19. What publications does it issue? 20. What are the parish branches called? 21. What is their number throughout the world, and in the United States?

22. What can you say of the origin of the Children of Mary? 23. Who approved this society, and when? 24. Who made it a girls' sodality; where and when? 25. Describe its badge.

26. What is the full title of the Scapular Society? 27. How old is it? 28. What is the full title of the Rosary

[1] Antoine-Frédéric Ozanam. Ant'-wan-Fray'-day-reek Oz'-an-am.

Society? 29. By whom, when and where was it founded? 30. Who renewed its indulgences, and when? 31. What can you say of two other rosary societies?

32. What is the object of purgatorian societies? 33. What do you mean by a privileged altar? 34. By whom, when and where was the Society of the Holy Family founded? 35. What religious order now manages it? 36. Who approved it, and when? 37. What is its membership?

38. What is the object of the Society of St. Vincent de Paul? 39. Where, when and by whom was it founded? 40. When was it established in America? 41. What is its membership?

42. When and where was the Knights of Columbus founded? 43. What are the objects of this society?

Lesson 67

FASTING AND ABSTINENCE

Fasting and Abstinence are penances prescribed by the Church in regard to the use of food. By *fasting* is meant depriving one's self of food, and, in some cases, of drink. By *abstinence* we mean not using meat on certain days.

Fasting, as a religious practice, is of two kinds:

1. The *penitential fast,* consisting in the taking of only one full meal during a day. It is observed during Lent and at various other times.

2. The *fast before Holy Communion,* which consists in not using food or drink from midnight until after Communion. (See Lesson 28.)

The penitential fast is of very ancient origin. It was prescribed by the law of Moses, and was observed by the Jews on the Day of Atonement. At a very early date the

Church made laws concerning fasting. Up to the eighth century these laws were very severe. During Lent and at certain other times an absolute fast was kept until sunset, and the meal taken then consisted only of bread and vegetables. Eating at noon was not permitted until the tenth century.

A little later, the *collation,* or evening repast, was allowed. It takes its name from the "collations," that is, instructions or spiritual readings which were held in the evening in monasteries after the long offices were finished. At these the monks were allowed to partake of a slight supper, and after a time the name of *collation* was given to the meal instead of to the reading. The taking of a collation by the faithful on fasting-days began about the year 1400.

The present rule is that about eight ounces of food may be taken at the collation; and, in addition to this, a small piece of bread with tea or other warm drink is allowed in the morning.

If desired, the collation may be taken at mid-day and the principal meal in the afternoon or evening.

Abstinence. Besides the days on which the obligation of fasting is imposed, the Church has always observed days of abstinence.

Friday has been so kept from the days of the Apostles, that thereby Christians may commemorate the sufferings of our Blessed Lord and offer some expiation for their sins. In early times Friday was a day of fasting as well as of abstinence, and on Wednesdays and Saturdays the use of meat was forbidden; but abstinence on Wednesday has disappeared almost entirely, and permission has been granted in many countries to use meat on Saturdays.

The Laws of fasting and abstinence at the present time are as follows:

1. All Fridays, outside of Lent and Ember Days, are days of *abstinence* only.

2. Ash Wednesday, the Fridays and Saturdays of Lent, the Ember Days, and the vigils of four festivals (Christmas, Pentecost, the Assumption and All Saints' Day) are days of *fasting and abstinence.*

It is permitted at present to observe this fasting and abstinence on the *Wednesdays* of Lent, if we prefer, instead of the Saturdays.

3. The other week-days of Lent are days of *fasting,* but *not* of abstinence.

There is neither abstinence nor fasting on any *Sunday* or *holyday of obligation;* and if any of the above-mentioned *vigils* falls on a Sunday or holyday, the fast or abstinence is *not* now kept on the preceding day. On Holy Saturday the fast and abstinence end at noon, in joyful anticipation of Easter. Fish and meat *may* now be used at the same meal on Lenten days when meat is allowed.

The Ember Days, sometimes called the *Quarter Tenses* (Latin, *quatuor tempora,*[1] the four times), occur at intervals of three months. They are the Wednesday, Friday and Saturday which follow December 13, the first Sunday of Lent, Pentecost and September 14.

The name, Ember Days, has nothing to do with embers or ashes. It may be from the Anglo-Saxon *ymbren,* a circle or revolution; or, more probably, it may be a corruption of *quatuor tempora;* for in Dutch the name is *quatertemper;* in German, *quatember,* and in Danish, *kvatember*—whence the transition to *ember* is easy.

QUESTIONS. 1. Define fasting. 2. Define abstinence. 3. Name the two kinds of religious fasting. 4. What is the penitential fast? 5. What is the fast before Holy Com-

[1] quatuor tempora. quot'-oo-or tem'-po-rah.

munion? 6. Give the history of the penitential fast. 7. What is the origin of the word *collation?* 8. When did the taking of a collation by the faithful begin? 9. What is the present rule for the collation, and what food is allowed in the morning? 10. What transposing of meals is permitted?

11. How long has the Church observed Friday as a day of abstinence, and why does she do so? 12. What can you say of Wednesdays and Saturdays?

13. What days are days of abstinence only? 14. What days are days of fasting and abstinence? 15. What days are days of fasting only? 16. What exception is made for Sundays and holydays of obligation? 17. When do the Lenten fast and abstinence end? 18. What is the present rule concerning fish and meat at the same meal?

19. What are the Ember Days, and what other name is given to them? 20. Give two probable derivations of the name.

Lesson 68

THE INVOCATION AND CANONIZATION OF SAINTS

The Invocation of Saints. Catholics adore God; they venerate saints. The worship which we pay to God is called in Latin, *latria,*[1]—adoration; the homage which we render to the saints is called *dulia*[2]—veneration; and to the Blessed Virgin, the Queen of Saints, we offer a higher form, *hyperdulia*[3]—higher veneration.

Belief in the intercessory power of the saints is as old as the Church. It is alluded to in the "Acts of the Mar-

[1] latria. lah'-tree-ah.
[2] dulia. doo'-lee-ah.
[3] hyperdulia. hy-per-doo'-lee-ah.

tyrs," in the second and third centuries, and was taught by many of the earlier Fathers of the Church.

We Catholics honor the saints in many ways:

1. *Festivals* are assigned to them. Almost every day of the year is a saint's day, on which a special Mass is celebrated and a special Office is recited in honor of the saint whose feast-day it is; and on many other days certain saints are "commemorated"—given minor mention in the Mass and Office. Also in the Martyrology, or list of martyrs and other saints, read in religious houses daily, many thousands of saints are enumerated. In the Canon of every Mass certain saints are mentioned daily. One day in the year, November 1, is the Feast of All Saints.

2. *Prayers,* often indulgenced, in honor of the Blessed Virgin and of the other saints, are used by the Church in her services and in the private devotions of the faithful—such as the rosary, the litanies, of the Saints and of the Blessed Virgin, the Hail Mary, and many others.

3. *Churches* are dedicated to God under the patronage and title of one or more saints.

4. *Altars* are consecrated in memory of saints, and within the altar-stone are deposited their relics. (Lesson 29.)

5. *Images* are placed in our churches and homes, to be venerated as representations and memorials of the saints.

6. *Relics* of the saints are venerated (Lesson 69).

7. *The name of a saint* is commonly used among Catholics as a baptismal name, so that he who bears it may have that saint as his special patron and model.

The Canonization of a Saint has two parts, *Beatification,* and *Canonization* properly so called. Beatification is a permission to honor a holy person *locally.* Canonization is a precept of the Sovereign Pontiff commanding that public veneration be given to a holy person by *the whole Church.* By beatification the servant of God receives the title of "Ven-

erable" and later that of "Blessed." By canonization he acquires the title of "Saint."

According to the opinion of theologians, the Pope is *infallible* in canonizing a saint, but not in issuing a decree of beatification.

In early centuries bishops exercised, in their own dioceses, the privilege of declaring that certain persons were deserving of religious honor; but this practice was gradually abolished, and in 1634 Pope Urban VIII reserved to the Holy See all legislation concerning the veneration of saints.

Canonization is usually a long procedure, lasting for years, and even for centuries. In the case of a martyr it may be completed more quickly, for it is necessary only to prove clearly the fact of martyrdom for the faith.

A non-martyr may be a *confessor*, that is, one who has confessed and manifested his faith by the holiness of his life; or, in the case of a woman, a *virgin* or a *non-virgin*, according as her life has been spent in the state of celibacy or not.

Long and thorough investigations are made, both at the scene of the person's life and in Rome, under the supervision of the Congregation of Sacred Rites (Lesson 2). Two important miracles wrought through the intercession of the servant of God are required for beatification, and two more for canonization; he must be proven to have possessed virtues "in a heroic degree"; and each part of the process needs, finally, the approval and signature of the Sovereign Pontiff.

QUESTIONS. 1. How does the honor we pay to God differ from that which is given to the saints? 2. What is the Latin word for the worship of God? 3. For the homage given to the saints? 4. For that given to the Blessed Virgin? 5. How old is the belief in the power of the saints?

6. How does the Church honor a saint on his festival?

7. What do we mean by "commemorated"? 8. What is the Martyrology? 9. How are certain saints honored daily in the Mass? 10. When does the Church honor all the saints?

11. Mention some prayers addressed to saints. 12. How do we honor the saints by our churches and altars? 13. By images and relics? 14. Why do we usually receive a saint's name in Baptism?

15. Name the parts of the canonization of a saint. 16. What is beatification? 17. What is canonization? 18. What titles are received by beatification? 19. What title is received by canonization? 20. What can you say of the Pope's infallibility in this matter? 21. Tell something of the history of canonization. 22. How long is the process? 23. Which are the kinds of non-martyr saints? 24. What proofs of sanctity are necessary for canonization? 25. Who approves each part of the process?

Lesson 69

IMAGES, RELICS, PILGRIMAGES, INDULGENCES, JUBILEES

Images, which are sacramentals, are venerated because they are portraits of Christ or of His holiest servants.

In early centuries there was great opposition to the use of images in Catholic worship. A sect called the Iconoclasts, or Image-Breakers, declared that such use was idolatrous. The Catholic doctrine concerning the veneration of images was defined by the Second Council of Nice[1] in 787, and later by the Council of Trent.

Relics are bodies or parts of bodies of saints, or objects directly connected with them or with our Lord.

[1] Nice. Neece.

They may be, in the case of saints, whole bodies or parts thereof—even minute fragments of bones; or clothing, vestments, cloth soaked in a martyr's blood, etc. In the case of relics of our Lord, they may be objects which are reputed to have been connected with His life or sufferings, such as the manger of Bethlehem, the nails, fragments of the True Cross, etc.

The Church teaches that relics may be honored, *firstly,* because they are remains and memorials of Christ or of His saints; and *secondly,* because the body of a saint was sanctified by the saintly soul to which it was formerly united, and it will rise again at the General Judgment, to be reunited to that soul and glorified with it.

The honoring of relics is as old as the Church. In the days of persecution the bodies of the martyrs, their blood or their ashes, were preserved as precious relics. In succeeding centuries the number of venerated relics increased. Many of the great churches of Europe have large collections of them—notably at Rome, Cologne, Aix-la-Chapelle,[1] Naples, Antwerp and Padua.

Reliquary.

In our churches, relics are often exposed for veneration in a *reliquary,* resembling an ostensorium (Lesson 30). They are also enclosed in altar-stones (Lesson 29).

Pilgrimages are journeys made to shrines or holy places, in order to practise penance and to perform certain devotions. Such a journey is often the fulfillment of a vow.

Pilgrimages were common among both pagans and Jews. For the latter, Jerusalem was the *Holy City,* and heads of families were required to visit it for the celebration of certain festivals. Among modern pagans, the Hindoos have many shrines of pilgrimage, and Mecca is the centre of such devotions among the Mohammedans.

[1] Aix-la-Chapelle. Akes-lah-Shap-el'.

Among Christians, pilgrimages have been made, especially to the Holy Land, from very early times. In the Middle Ages there were many shrines—scenes of apparitions, churches possessing relics of apostles and martyrs, etc. In those days a journey to a certain shrine was often imposed as a penance, and its performance was necessary to secure forgiveness; but at the present time the Church does not require us to make pilgrimages, though she recommends them and grants indulgences for them.

Shrines of the Present Day. Among these we may mention:

The Holy Land—especially Bethlehem and Jerusalem.

Rome—the burial-place of Sts. Peter and Paul and of countless martyrs, and the seat of Christ's Vicar on earth.

In Spain, Guadalupe,[1] dedicated to the Blessed Virgin, and the shrine of St. James at Compostella.

In England, Canterbury, the scene of the martyrdom of St. Thomas à Becket.

In Mexico, another shrine of Our Lady of Guadalupe.

In France, Lourdes[2] and La Salette,[3] both shrines of the Blessed Virgin.

In Canada, at Beauprè,[4] the shrine of St. Anne.

An Indulgence is the remission in whole or in part of the temporal punishment due to sin after sacramental absolution. This remission is made by applying to the soul the treasure of merit possessed by the Church.

This "treasure of merit" means the merits of Christ and of His saints. Those of our Blessed Saviour were not needed by Him, for He was sinless. Those of the saints often far exceeded their own needs. These "superabun-

[1] Guadalupe. Gwah-dah-loo'-pay.
[2] Lourdes. Loord.
[3] La Salette. Lah Sal-et'.
[4] Beauprè. Bo-pray'.

dant merits" are given by the Church to others who are in the state of grace but still deserve some temporal punishment although their sins have been forgiven.

The power of granting indulgences belongs to the Pope, but is shared to a limited extent by cardinals and bishops.

The History of Indulgences. In the days of persecution, those who were in prison awaiting death often sent a "letter of peace" to the Pope or bishop, offering the merit of their present and future sufferings for others, especially for those who were undergoing the severe penances of those times. Later on, the Church allowed the remission of such penances to those who made pilgrimages to certain shrines or took part in the Crusades. From the fifteenth century the granting of indulgences became common; they were given at the canonizing of saints, for the reciting of certain prayers, to the users of certain pious objects, etc.

From the ninth century the practice has prevailed of applying indulgences to the souls in purgatory.

The Kinds of Indulgences. An indulgence may be *plenary* (Latin *plenus,* full, complete), remitting *all* the temporal punishment—or *partial,* remitting only a part of it. It may be *temporary* (granted for a certain period), or *perpetual.* It may be *personal* (given to a certain class of persons, such as a society) and *local* (to be gained only in a designated place). A *real* indulgence (Latin, *res,* a thing) is one attached to some object and to be gained only by its owner.

An indulgence "of forty days," "of one year," etc., signifies that the person who gains it receives (for himself or for a soul in purgatory) remission of temporal punishment equal to that which would have been obtained by performing the severe canonical penances of ancient times. It does *not* mean that our punishment in purgatory is reduced by forty days or one year.

A Jubilee is a year of special indulgences granted by the Sovereign Pontiff.

The ordinary jubilee occurs at Rome every twenty-fifth year, and is extended to the rest of the world the following year. An extraordinary jubilee may be granted at any time at the will of the Pope, either for the whole world or for particular localities, and either for a whole year or for a shorter period.

In the Jewish law, every fiftieth year was a "year of jubilee," wherein debts were to be forgiven, slaves to be freed, etc. The name *jubilee* is taken from a Hebrew word meaning a horn, or trumpet, because the Jewish jubilee was announced by the blowing of that instrument.

The first Christian jubilee was proclaimed in the year 1300, by Pope Boniface VIII, with the intention of having it occur once in a century. Other Pontiffs reduced the interval, until Paul II, in 1470, prescribed that the jubilee should come every twenty-fifth year.

A *plenary indulgence* is given to all who perform the prescribed works, which are usually fasting, almsgiving, the visiting of certain churches, confession, Holy Communion, and prayer for the intention of the Holy Father. During jubilees, confessors have the power of absolving from many sins and censures ordinarily reserved to the bishops or to the Pope.

QUESTIONS. 1. Why do Catholics honor images? 2. What sect opposed their use? 3. What Councils defined the Catholic doctrine?

4. What are relics? 5. Mention some things that are considered as relics. 6. Why may we honor them? 7. What can you say of the early veneration of relics? 8. Name some European collections. 9. Describe a reliquary.

10. What are pilgrimages? 11. What can you say of them among the Jews and pagans? 12. What of Christian pilgrimages? 13. Name two centers of pilgrimage in the

Holy Land. 14. Why do pilgrims go to Rome? 15. Name shrines in Spain, England, Mexico, France and Canada.

16. What is an indulgence? 17. What is the "treasure of merit"? 18. Give the history of indulgences. 19. Who may grant them? 20. Name and define the kinds of indulgences. 21. What is meant by an indulgence "of forty days" or "of one year"?

22. What is a jubilee? 23. How often does the ordinary jubilee occur? 24. What is to be said of extraordinary jubilees? 25. What was the Jewish jubilee? 26. Whence is the name derived? 27. When and by what Pope was the first Christian jubilee proclaimed? 28. What Pope prescribed every twenty-fifth year, and when? 29. What indulgence is gained, and under what conditions? 30. What power is given to confessors?

Lesson 70

RITES USED IN CATHOLIC WORSHIP

Rites are ceremonies, prayers and functions of a religious body; the manner of performing all services for the worship of God and the sanctification of men. The liturgy is, strictly speaking, the rite of the Mass.

In various parts of the world the Mass, the administration of the sacraments and the Church's other services differ in the details of ceremonies according to the *rite* used; different languages are also used.

Many of the rites employed in the Eastern Churches are fully as ancient as that which is used in our Roman Church.

There are also, particularly in the East, schismatic sects which fell away from Catholic unity centuries ago, but which have preserved much of her doctrine and have kept their ancient rites.

The Languages of the Church's Ritual. There are at the present time *nine languages* in use in Catholic worship. They are as follows:

1. *Latin,* used in our Roman Rite, and in those known as the Milanese and the Mozarabic.
2. *Greek,* used largely, though not exclusively, in the Byzantine Rite, and by a part of the followers of the Melchite[1] Rite.
3. *Syriac,* in the Syrian, Maronite, Chaldean and Malabar Rites.
4. *Armenian,* in the churches of that rite.
5. *Coptic,* in parts of northeastern Africa.
6. *Arabic,* used by a part of the Melchites.
7. *Slavonic,* used in the Byzantine Rite of the Slav races, and in the Roman Rite as practised in Dalmatia.
8. *Georgian,* used by the inhabitants of the Asiatic province of Georgia, who follow the Byzantine Rite.
9. *Roumanian,* in the Byzantine Rite in the Roumanian province of Wallachia.

In all these cases the language used in the Church's services is not the modern spoken tongue, but an ancient form no longer in daily use.

Rites Using Latin. The *Roman Rite,* used commonly in our churches and throughout the greater part of the world, is largely a modification of the Gallican Rite, which prevailed at one time in nearly all of northwestern Europe.

In the Middle Ages there were many varying rites in use in the Latin Church, both in dioceses and in religious orders. In 1570, when Pope St. Pius V ordered the publication of the Roman Missal, he decreed that all rites that could not be traced back more than two hundred years should be abolished. Of those that have remained in use, we may mention the following:

1. The *Milanese Rite* (often called the Ambrosian, from

[1] Melchite. Mel'-kite.

St. Ambrose of Milan), which is in use in parts of northern Italy.

2. The *Mozarabic Rite,* which prevails in parts of Spain.

3. The *Benedictine Rite,* differing from the Roman only in regard to the Divine Office.

4. The *Carmelite Rite* (also called the "Rule of the Holy Sepulchre"), dating from the twelfth century, and differing from the Roman in the Mass, the administration of Extreme Unction, the Office and the calendar of saints.

5. The *Cistercian Rite,* resembling that of St. Benedict as regards the Office, and differing from the Roman Rite in the administration of Penance and Extreme Unction.

6. The *Dominican Rite,* unlike the Roman in the Mass and Office.

The Franciscans and several other orders also have rituals differing more or less from the Roman Rite.

The Byzantine Rite is in use in Greece, Russia, parts of southern Italy and Sicily, and various provinces of the East. The language of worship varies in different regions. Greek is used for the most part, but, as stated above, Slavonic, Georgian and Roumanian are employed in certain places.

In the Uniat Greek Church (that which is united to Rome) three liturgies are used, according to the feast or the season—that known as the Rite of St. John Chrysostom on most of the days of the year; that of St. Basil on certain Lenten days; and the "Liturgy of the Pre-Sanctified" at times during Lent when Mass is not said.

The Byzantine Rite, as modified for use in Russia, is known as the *Ruthenian* Rite.

Other Asiatic Liturgies. The *Syrian, Maronite, Chaldean* and *Malabar* Rites use the ancient Syriac tongue, and their liturgies differ considerably one from another.

The Syrian Uniats use the "Liturgy of St. James," as do the Maronites, who dwell in the vicinity of Mt. Lebanon, and the followers of the Malabar Rite, in India.

African Rites. A small number of Catholics in Egypt and along the upper Nile follow the *Coptic Rite,* using the ancient Coptic language, which is said to have been the tongue of the Pharaohs; and it is the language of worship also for those who observe the *Abyssinian Rite,* sometimes called the *Ethiopian,* further south in the continent of Africa.

QUESTIONS. 1. What do we mean by rites? 2. How ancient are the Eastern rites? 3. What are schismatic sects?

4. Name the language used at present in Catholic worship. 5. In what rites is Latin used? 6. Greek? 7. Syriac? 8. Armenian? 9. Where is Coptic used? 10. Who use Arabic? 11. In what rites is Slavonic used? 12. Who use Georgian, and in what rite? 13. Where is Roumanian used, and in what rite? 14. Are these languages modern in their form?

15. What can you say of the Roman Rite? 16. By whom and when was a decree issued abolishing various rites? 17. Name some existing rites using Latin. 18. What can you say of the Milanese Rite? 19. Where is the Mozarabic Rite used? 20. How does the Benedictine differ from the Roman? 21. What can you say of the Carmelite Rite? 22. Of the Cistercian Rite? 23. Of the Dominican Rite?

24. Where is the Byzantine Rite in vogue, and what languages are used in it? 25. What do we mean by the Uniat Greek Church, and what three liturgies are used in its worship? 26. What is the Ruthenian Rite?

27. What rites use ancient Syriac? 28. What is the name of the liturgy used by the Syrian Uniats, and what other rites use it also?

29. Which are the African Rites, and what language do they use?

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